

THE  
TRUE SPRING  
OF  
Gospel-Sight, and Sence of SIN:  
JESUS CHRIST,  
AND  
Him Crucified.

Evidently Set Forth  
By his Spirit, in his Word.

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Delivered in a S E R M O N,  
Preached at L O N D O N. And since Enlarged,

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By R I C H A R D D A V I S.

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*Every one that seeth the Son and Believeth on him, &c. JOHN 6. 40.*

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L O N D O N,

Printed for H. Barnard, at the Bible in the Poultry. There you may have  
all Dr. Caneys late Pieces; In Answer to Mr. Williams's Gospel-  
Truth, Stated and Vindicated, &c. 1693.

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# The Preface

## TO THE READER.

**T**His following Discourse I Avouch to be according to the True Evangelick Spirit in the Point, whereof it Treats, and so according to the Analogy of Faith; I am assured therefore according to that Rule of Charity, that hopeth All Things; All other the Author's Discourses must needs carry the the same Analogy and Proportion with it self: I do not say, but in the Pathos and vehemency of pressing Truth upon a popular Auditory There may be what they call *ἄνισις τῆς ἐνδοκίας*; an over-weight on that side, whither the Torrent of Discourse runs: And hereunto the Speaker's Propension and Byass of Thoughts most inclines. For what Serious and Intent Perswader does not suffer the same Inequality of Propension? That Excellent Writer of the Right use of the Fathers observes not only, but Apologizes the same Thing for them; that in their Warmths of Exhortation, They bent often the Stick to the contrary Extream: Now, God forbid, every Expression so straying, should be either Interpreted unto Heresie, or uncharitably turned into an Accusation. Let this therefore more weighed Treaty of Things and Declaration of the Writer's Judgment stand a Rule for Interpretation of all Popular Preachings; For herein, as more Exactly weighed, and solemnly published; There is an Appeal to God, to his Churches, the Pastors, Teachers, and People, and even to the Rational World; and so as a kind of Oath; It ought to be an End of Strife; except some other Solemn and Avowed, either Discourse Preach'd or Publish'd, Counter-balance it.

In this I observe nothing but what is manifested, as before God; so I cannot but hope to the Consciences of All who are Spiritual: And if any others will be Ignorant, let them so be.

It is my Judgment, that in the stating the Order of Nature between Conviction of Sin, leading the Saints to the Sight of the need of Christ, as to the Order of it, and the Application to Christ: This Discourse grants too much to Conviction of Sin, rather than too little, viz. That sight of Sin, need of Christ, must in Order of Nature needs be first. For why, may not the need of Christ, and from thence a Sight of Sin, rise as properly from those Grand Propositions of the Gospel, Christ died for All, viz. (Who Live and have their Lives given them;) Seeing from thence, It must needs be concluded, They were All

All Dead; as well as Sight of Sin, by and upon sense of our need of Christ, be from Legal Convictions of Sin: For the Apostle so reasons. And why not as well Argued, If Christ Died, Righteousness cannot be by the Law; for then Christ must have Died in vain, on which plainly follows the Sense of Sin in just Order; As, seeing Righteousness cannot be by a Condemning Law, Therefore we must Run to a Dying Jesus, from the sight of that condemning Law first. These therefore are Co-equal, Co-ordinate: And sure if any have the Preference, or Dignity, it is due to the Death of Christ, to be the Original, and to be in All These as the Pre-eminent Source of Truth for the Divine Grace to produce in his Elect, sense of Sin, and deep Humiliation under it; We are all Lost and Undone in our selves by a Holy Law Condemning for Sin; And, God so loved the World, that whoever Believes shall not Perish: Christ Died for the Chief of Sinners; Necessarily inferring, We are All in a perishing condition by reason of Sin; And God in the Varieties of his own Wisdom, makes use of the One, even as of the Other, according to the Varieties of Subjects he hath to work upon, and the various Dispensations of Truth, he Concredits to his Ministers, whom he makes the Instruments of Conversion; And to think to bind all to one Method, is to think to make weights our selves, for the Wind, to hold it in our Fist, to cause it to blow when, and whence we list.

There is in Relation to the Author of this Discourse, great Thoughts of Heart, as well as Noises, concerning some unusual Impressions on his Hearers, call'd Fits.

But that which I think All persons concerned about them should first Enquire and satisfy themselves concerning, is; What the Success of his Ministry is in Turning men from Darkness to Light, from Satan to God, Manifested in their Change, from a vain, debauched, meer earthly, to a holy serious heavenly Conversation; For if this be really found in conjunction with a preaching the Truth, that is in Jesus, Two Things from our Lords Vindication of himself, Matth. 12. 24. and his Ministry, will follow to Allay this Doubt.

1. That there can be no Argument taken from these Symptoms, As if God were displeased with a Ministry, to which he gives Testimony by that great and mighty Effect of Conversion and bringing home to himself: For this is the Work of God, giving Witness to the Ministry of his Servants; and such Ministry needs not Letters of Commendation to or from: For Converts are their Epistle, being the Epistle of Christ Ministred by such his Servants; and then such Permissions of Satan are to be looked upon either as Tryals on his Servants, of their Faith, Patience, and Sincerity; or for their Humiliation and Self-Abasement, like the Apostles Thorn in the flesh a Messenger of Satan to buffet him: And they are in Judgment, and as a Snare upon them, who Love not the Lord Jesus, nor his Gospel in sincerity, while His own are more careful to Purifie themselves, Watching and Praying, They may not fall into Temptation.

2. There can be no Confederacy in such a Ministry with Satan's Kingdom; for then as our Lord Argued, Satan must be divided against himself: And therefore a Caution lies here against Imputing to Satan what is of God: For what-

whatever holds out Christ high, and in his due Exaltation, and is attended with bringing home Sinners to God, I look upon it as a very dangerous Approach to that Sin, to Impute it to Satan.

There are other Things that are made Matters of scruple, and prejudice against the Ministry of the Author, of which I will not particularly speak, but give some general Intimations of Satisfaction, by laying down several Positions relating both to them and the approaching Kingdom of Christ, of general Truth, and seasonable to the Time and present Hour.

1. That whereas we are now so Jealous of the Highest Preaching the Highest Largest Grace of the Redemption of Christ; least It should bring in Carnal Liberty, in this time of the Apostacy, wherein that New Song of the Redemption of Christ, Rev. 5. is so much lost; That very Redemption in its making us Kings and Priests to God, will be found to have all the Springs of Holiness in it; when that, As it were New Song, because so much lost, shall be Sung; Learn'd by the 144000, and by them Taught to the World it self; If that Doctrin of it be now truly Preach'd and Receiv'd, it can produce nothing but Holiness and Spirituality, in that Kingdom beginning to appear: So that there is no reason to be Offended at the Aspiring to it now, by any of the Servants of Christ.

2. That whereas it is Thought, Miracles and Gifts of Healing among others, is quite cessated, because of the Canon of Scripture settled: there is indeed only an Interruption by the coming in of the Apostacy, but that Power shall return with much greater Efficacy; we need neither therefore wonder so much if any such be vouchsafed, or on the other side, that it is not more High and Perfect, because the Time of the Apostacy is not Expir'd.

3. Although Churches congregated by Agreement, if but of Two or Three, to Ask any Thing in Christ's Name, be the best Constitution at this Time of any, and Founded on that Charter, Matth. 18. 19, 20. Yet such Churches are to take heed, they do not stand in the way of Christ's Kingdom, but give freedom to all Emotions of it by way of Redundance: For in his Kingdom All shall be moving to that Panegyris, that General Assembly and Church of the First Born: If Any Flow therefore from any one of the Churches Christ Stream into another; seeing All should Work the Work of Christ, one even as the other; They should not be look'd upon as Breaking Churches, but as a Gladſom Union and Incorporation of the same Streams, and the same Pure River, making Glad the City of God.

These Things I thought fit to Preface, for the removing Prejudice, and that a Way might be prepar'd for the Fulness of the Blessing of the Gospel, so far as Ministr'd in this following Discourse. To which End are my Humble and Earnest Prayers:

T. Beverley.



## Zachary xii. 10.

*And I will pour upon the House of David, and the Inhabitants of Jerusalem, the Spirit of Grace and Supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first born.*

**T**He Words I have principally in my Eye, are these. *They shall look upon me whom they have pierced, and they shall mourn for him, &c.* Expositors say, In the first Clause, Christ is brought in speaking of himself, viz. *They shall look upon me whom they have pierced.* In the second Clause, God is brought in by the Prophet, as speaking of his Son, viz. *And they shall mourn for him.* However, all agree, that Christ is intended by these little Pronouns (*me* and *him*.)

In this Chapter there are many Prophetical Descriptions of the Glory to be revealed in Gospel-days; especially of the fulness of that Glory towards the latter end of those days.

Among manifold Prophecies which have an Aspect on that Glory, this in v. 10 is one, viz. That there will be then, a Great, and Plentiful Effusion of the Holy Ghost. This was partly accomplished at the day of Pentecost: But it is yet to have a Greater Accomplishment towards the End of Times; which Glory the Souls of some of us earnestly long after.

There are abundance of Promises in the Old and New Testament; (which I shall not now stand to mention) which contain this Great, and Glorious Privilege the Saints shall have at last, viz. A Wonderful pouring down of the Holy Spirit upon them; even such, (if not greater) than was at the Day of Pentecost; and there are in my Text, three Great Effects mentioned thereof.

1. The Spirit will be as a *Spirit of Grace*; Whence it will follow, that all the Graces of the Spirit, shall be made vigorously to flourish in the Souls of the Godly then.

2. He will be a *Spirit of Supplication*: A mighty Spirit of Prayer will come down upon the Godly then. The Godly will Pray after such a rate and manner, that they themselves will be Ashamed of their former Prayers. It will not then be a cold, dry repeating over of some Petitions, and a Dead Form of Confession, and Acknowledgment, with a Withered Formality of Praising; but a lively vigorous asking, with great Freedom of Speech, in the Name of Jesus, without doubting or wavering; being so confident of receiving, in Gods time, and way, the things asked for to his Glory, as if already obtained; As also a sensible mourning for, loathing of, and acknowledgment of sin, consistent with Joy and Peace in Believing, in exercise at the same Time; Together with a lively, hearty, zealous sounding forth the Praises of the Glory of his Free Grace. I

Rom. 12. 11. 2 Cor.  
3. 12. Feb. 16. 23,  
24. 1 Tim. 2. 8. Jam.  
1. 5. Mark 11. 24.

Phil. 4. 6.  
Rev. 5. 9. 11, 12, 13.

know such manner of Praying, or that that looks like it, stumbles the present Generation. But when the Spirit is poured down from on high, it will be otherwise then.

This Observation I have made ; that we may judge of a Man's Spirit, very much by his Prayer, and discern therein, whether he be then under the Teachings of the Spirit or no, whether he decays, or grows in his Soul; For a Man's Praying is very much the Pulse of his Soul. If a Man prays Spiritually, Evangelically, with holy and heavenly Boldness, through the Blood of Sprinkling, with great nearness to God, in Christ ; you may conclude, that Soul is in a good Frame, and growing in Grace. But, if one Prays Coldly, Formally, and Legally, with a multitude of Well-ordered Sentences, or a number of vain Repetitions, forced out with a meer natural vehemency ; you may conclude, that Soul is in a poor, and withering condition, has nothing of the Spirit of Prayer ; and such a Praying will, one way or other, be to the Spiritual disadvantage of all the Godly that hear it. I have sometimes been so cast down when I have heard some Pray, that I could not be lively in my Spirit some time after ; But this is certain, where there is a Spirit of Prayer, or Praising poured upon any, all the Godly that are present will more or less feel it. But then also upon the pouring down of the Spirit, there will be a greater frequency in Praying. Now a Man thinks himself a very strict Christian, if he Prays but twice a day ; keeping to his set-times of Morning and Evening. But then the Godly shall Pray many times a day. If People stint themselves to so many times, and not above it, it will be very prone to degenerate into Formality.

Oh ! that you that live in the midst of the Hurries and Vanities of London, would be often on your knees in your Closets, and they that have Families, in their Families too ! and that whatever Concernment you meet about, you would begin with Prayer. Oh that such a spirit was poured down upon you ! though it be far otherways now ; I am perswaded ere long it will be thus with the Godly ; when the Spirit is poured down from on high, they will be then for improving all Opportunities to go to the Throne of Grace ; And when they have not Set-times for Prayer, yet their Hearts will be continually addressing themselves to the Father of Mercies in Christ Jesus.

The third effect mentioned in my Text of such an Effusion of the Spirit is this ; The Godly shall then see, more clearly, the Lord Jesus pierced by their sins ; *They shall look upon Me whom they have pierced, and mourn over him*, says the Text.

Though Believers have at times now a sight of their sin, wounding the Lord of Glory ; yet then, they shall have a fuller, and a clearer view of their Iniquities, in their odious and loathsome nature, through the Glass of a Crucified Jesus. Oh then their hearts will melt, and their joyms will break with sighing for sin, as beheld in this Glass ! Oh ! How will they mourn, and weep for, loath, confess, and forsake every Transgression, when they behold them all meeting on the dying *Jesus of Nazareth* !  
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The Doctrine I intend to handle, I found on this Third Effect, and those words in the Verse that express it; and it is as followeth;

Doct. *The sight of our sins, through the Glass of a Crucified Jesus, is the only thorough sight of sin.*

This I shall prove from the Holy Scriptures of Truth; and I begin with that place; Acts 2. 37. *Now when they heard this, they were pricked in their Heart, &c.* The Prophecie in the words of my Text then began eminently to be Accomplished. The Apostle and Disciples were filled with the Holy Ghost on that day of Pentecost; and the Apostle Peter (after his recovery from so great a fall) being endued with a mighty Power from on high, Preached unto the amazed Multitude, a Sermon concerning a Crucified Jesus; which he sums up, v 36. in these words, *Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have Crucified, both Lord and Christ.* Now when 3000 of them heard this, *they were pricked in the heart.* When they heard this: Heard what? That the Lord they had Crucified, was the Redeemer and Saviour. When they heard *this*, and were convinced of *this*; then did the Murder of the Lord Jesus appear in its dismal Colours: when they heard and were perswaded of *this*; that the same Jesus whom they had Crucified, died for *their* sins, and was bruised for *their* Iniquities; oh then! they saw their sin to be such a Monster, that it cut them to the heart. One glosses thus upon the place. *They were pricked to their heart, and sin was pricked to the heart too.* The Heart's blood of their sin was let out.

It is evident from the place, that their first conviction was, that that Jesus they had Crucified was the Saviour; and that wounded them to the Heart: and then presently they were made to believe, he was *their* Saviour, and that made their Heart-wounds yet the deeper. Turn again to Esay 6. 5. *Then said I, woe is me, I am undone, because I am a Man of unclean lips, &c.* But what is the matter? What made him of a sudden have such a sight of his own vileness and misery? Read the following words, and you shall know the Reason. *For (sayes he) mine eyes have seen the King, the Lord of Hosts.* Whence it follows, that a view of the Lord Jesus in his Glory, gives the Soul to see it's own Pollution and Misery; *Then said I (i. e. When he beheld the King in his Glory, he cried out) Woe is me!* But this place of Scripture will still appear to be, more pregnant to the purpose, if we weigh well, what it was to see *the King in his Glory*; and that also we shall find out by the Assistance of the Spirit, in the understanding of these following things. 1. That this Chapter Prophetically treats of a Crucified Jesus, compare v 1. with John 12 41. and other places. 2. From v. 1. it is plain; that his Glory was not only, that *he was upon a Throne high and lifted up*; but that also, *his Train filled the Temple.* 3. That his Train in the Original, and Margent of some of your Bibles signifies his Skirts, i. e. of his Garments: His Garments, and the Skirts of his Garments, in Scripture-phrase, set forth his Righteousness. This did the Garments of the High Priest of old Testifie: To this that Parable alludes of the Woman that had the bloody-lsine; sayes she,

the, *If I may but touch the hem of his Garment, &c.* Which, no doubt, Spiritually understood, signifies his righteousness. So that this I infer from the words; To have a sight, through Faith, of the Lord Jesus, in his God-like undertakings, is to have a sight of the King in his Glory; and such a sight by Faith, lets the poor Soul see its own filthiness, and Pollution. The Third place I bring for a Proof, is *Job 42. 5, 6. I have heard of thee by the hearing of the ear, but now mine eye seeth thee; Wherefore I abhor my self, and repent in dust and ashes.* There is many a Soul that hears of Christ in the sound of the Gospel, with the hearing of the Ear, and that gives them not a true sight of themselves; but, when they come by a sight of him wounded, and bruised for them, to see sin and themselves, then they are made to abhor their sins, that lay so heavy upon their dying Lord.

Having thus proved the Truth, I shall proceed to confirm, and illustrate it; and herein I shall follow this Method.

*First*, I shall prove to you, that no Glass can render sin so odious, and so exceeding sinful, as the Glass of a dying Jesus.

*Secondly*, Make it plain to you, how sin comes through a powerful discovery of the Redemption of Christ Jesus, to appear so loathsome and detestable.

As to the first, there are but two Glasses besides this, through which sin may be discovered. The first is the Glass of the Law, through which sinners are made, by the Light of Nature, to see sin upon themselves. Secondly, The Glass of Divine Vengeance in Hell, through which the Damned can do nothing but see sin upon themselves.

I shall examine the first, *viz.* Sin seen in a state of Nature, by the Light of Nature, through the Glass of the Law. And

*Rom. 3. 20.*

here I grant, as the Apostle saith, *That by the Law is the knowledge of sin*; yet there is a vast difference between

the Discovery of sin by the same Law, in a state of Nature, and in a state of Grace; However, in a state of Nature, the Righteous Law of God, let in by the Light of Nature into the Conscience, will convince of sin, as the *Men of Nineveh* were convinc'd, or *Cain*, or *Judas*, or *Felix*, by some strokes of the Spirit of Bondage. There are the Written Remains

*Rom. 2. 14.*

of the Law in every Man's Conscience, and their Conscience, by turns, accuses them, or excuses them, according as they do well or ill; And the outward

Letter of the Law does improve those Written Remains, as God pleases. This cannot be denied; that the Law gives to poor Souls, in a state of Nature, a sight of sin; but yet thereby they see it charged upon themselves, and not upon another. Now therefore Judge, O Sinner! what a dreadful sight of sin this will be, to see it charged on thy self! What Condemnation must this needs bring thy poor soul under? What Horrors, and Terrours must thou be filled with? And when no Spirit of Life and Grace comes in, How canst thou forsake that sin, that still dogs thee, lays fast hold on thee, and drags thee away Captive? But there being no Renewing Grace and Power given; for a sinner to see his sin



there can be no changing, renewing sight by the Glass of the Law; Again, Except the Spirit of Bondage and Conviction come in also with the Light of Natural conscience, it will be a *short and dim sight of sin*, it cannot be a thorough, and full sight of sin. What this Law of Nature may do, in subordination, and in subserviency to the Gospel, at the first coming of Grace, is not the Question at present; But I am now speaking of Convictions Natural, or General even by the Word of God, afore Grace comes, when the Soul is wholly under onely the Law of natural conscience; And this I shall prove, that meer Legal convictions antecedent to Grace, do not give the Soul a thorough sight of sin.

1. The Light of Nature, or common Light is too weak and imperfect to take in the Law in its full extent, and Spirituality. How can they that are Deaf, and Blind, in being dead in Trespases and Sins, see, or hear the full Demands of the Law they are under, or consider the Greatness of its Condemnation?

2. This is plain from Experience; That every Soul that has no more than such meer Legal Convictions, satisfies Conscience under the greatest Convictions and Horrors with its own doings, and seeks for *Justification by the Works of the Law*. Now were the Soul thoroughly convinced of sin, how greatly sin affronts Infinite Justice, asperges Infinite Holiness, defies Infinite Truth, and despises Infinite Sovereignty; it would never presume to think to make the least Reparation to Affronted Justice, and Injured Holiness, by any Repentings, Tears, or doings of its own. Could the Soul make a true estimate of sin and self, it would never offer its own Obedience and Sorrows at the Bar of God for Satisfaction.

This is a most certain Rule; That whatever a Soul satisfies Conscience with; that's the Answer, that the Conscience giveth to the Demands of the Righteous Law, and 'tis the satisfaction it offers to Injur'd Justice. If a Man satisfies his conscience with the death and Obedience of the Lord Jesus, by Faith received and applyed: Then 'tis evident it offers the Righteousness of *Christ* to the demands of Justice, and the Law. But if the Man quiets his raging conscience with his sorrows and obedience, it is undeniably evident, that that Man attempts to satisfy Justice, and the demands of the Law, with his own sorrows, though filled with Enmity against God, and his imperfect and impure obedience. And this is a common experience found in all, awakened in a Natural state; then their greatest legal convictions end in a conscience Peace, meerly acquired by the deeds of the Law: And it is commonly discerned, a soul convinced by the Law of Nature, or some General light of Scripture, presently sets about Doing; reforms, humbles himself, weeps, mourns, hears, prays, and if it can but still conscience thereby, it sits down in great hopes and security, though not upon a good bottom. Ah! poor soul, didst thou but clearly know the spirituality of the Law, and the odious nature of sin, thou wouldst not offer to bring thy Rags to an holy God, nor stand before him in thy Filth, and glory therein. And thy best doings

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are.



are no other in a polluted state. God has a Bar in the sinners conscience, and the Justice of God there, by his righteous Law does impeach. Thou hast sinned, O sinner, saith the Law in the conscience; whereupon the conscience is pained: Whatever now removes this pain of conscience is the Answer given to this demand of the Law; And the Answer of sinners is according to their degrees of Natures light. Some grossly ignorant plead this. God is Merciful; not knowing this, that there is not a drop of Mercy to be had out of *Christ*. Others add to their Plea, these things; they are Christians, Protestants, were Baptized, are good *Church-folks*, devout at their Prayers, &c. whereas all things without *Christ* are but empty Names. Others plead, They are not Drunkards, Extortioners, Swearers, Sabbath-breakers, as some of their Neighbours are; but that they have a good heart, have a good Meaning, and Sober, Just, and pay every Man his own, live peaceably among their Neighbours. 'Tis well done to do so. Morality is lovely in its place: But not well done to Trust to these doings, and set up Morality in the Room of the Blood of *Christ*. Others can plead their Privileges, Profession, and Formes, and will be ready to flatter *conscience*, with such grounds of Hope as these. I am a Professor, hear the best Preaching and Preachers; nay, what's more, a Church-member also; *I have eat and drunk in his Presence, and Prophecied in his Name*, Mat. 7. 22. All this may be, and yet being ignorant of *Christ's* Righteousness, and refusing to submit thereunto; *Christ* may profess he knows you not.

Whilst you satisfie *conscience* with such Pleasure, you plainly seek to be justified by the Deeds of the Law; and so build upon a Quicksand, that unless you be moved to another Foundation, will swallow you down to the bottomless pit.

Suppose the Judge of Quick and Dead was present here, in his terrible Majesty, and put this awful Question to each of you, as you sat upon your Benches. You have broke my Law, and offended my Justice; and my Justice must be vindicated, and my Law satisfied with a compleat satisfaction. Consider seriously what answer could your *consciences* make to him? Suppose he said to one of you; Thou hast sinned, and thou must die, Plead, Sinner, plead: Wherefore should not Judgment be executed upon thee speedily? May be you would say, Truth Lord, I have offended; but spare me a little, and I will do somewhat to satisfie; I will pray, weep, mourn, reform. and endeavour to get a better and softer heart. Truly 'tis thus, poor Soules, under meer general convictions, are apt to deal with God.

But, suppose the Awful Judge should put the Question to another of you, that has been under convictions of sin, but now are secure again; Thou hast broken my Law, and art a sinner, thou deservest Eternal Damnation; Conscience, What Answer dost thou give? Ah Soul! perhaps this is all thy *conscience* can plead; I have prayed, mourned, and repented, I am better then I was, and have a better heart than before; nay, I have

I have done this, and I have done that. But let me tell thee, this Plea will not do at God's Bar, when thou comest to stand naked there. This is not the Answer of a good Conscience. *The Answer of a good Conscience*, (saith the Apostle Peter) is not pleading, *1 Pet. 3. 21.* *That it has put away the filth of the flesh*: But the Answer of a good Conscience, is, *from the Death and Resurrection of Jesus Christ.* Ah Soul! if thou hast nothing to plead but thine own Doings, thou wilt never stand in Judgment, but will be condemned for ever; thou and thy Rags must be cast into Hell. I do not dehört you from good Works done from a right Principle, but warn you of the Danger of pleading them for your Justification. I tell thee, Sinner, the Judge would soon over-throw such Pleadings; and thus Answer: *Ay, but Conscience, my Law demands perfect, compleat, and universal Obedience.* Have you given in such an Obedience? Here thou must stand mute, for none living can have the Impudence to plead that; and no Plea short of such an Obedience, either performed by our selves, or by another for us, will do for Justification. But if you would reply, *Lord, though not perfectly, yet I have sincerely Obeyed, and is not that sufficient to my Justification, and to obtain the Blessing for me.* It would soon be Answered: First, *how do you know your Obedience is sincere?* That Obedience has not a Dram of Sincerity in it, that puts in for Justification, and does usurp the Righteousness of my Son. But suppose your Obedience were sincere; By what Law of mine can you plead for Degrees of Obedience to Justifie? If you plead by any, it must be by some New Law of Mens setting up, and not by my Good Old Law. Have a care of being led to an Idol Justification: If you lean on so sandy a Foundation, you shall fall into the Ditch.

Yet again, What if you could perfectly Obey for the time to come; what Satisfaction would you give for past Violations? Whereas the least Breach deserves what ever my Infinite Justice can inflict: If you will satisfy Justice your self, you must go to Hell to satisfy; that's the Place of Payment, for them that will pay in their own Persons, and the Time of paying for them is no less than ETERNITY.

But suppose again, O Sinner, the Judge should put the Question to the Believer that sits by thee. He would answer, *Truly, Lord, I am by Nature involved in the Guilt of Adam's first Sin; I have broke thy Law; I am filthy and polluted; I have been Guilty of innumerable Evils in Thought, Word, and Deed; Yet the Lord Jesus Christ has fully satisfied, and obeyed the Law for Sinners, yea, for the chiefest of Sinners; and such am I; and why not then for me?* Nay, says another Soul that is stronger in Faith; *He has done it for me.* However, the meanest Believer can plead thus in his Conscience; *Truth Lord, I am a Dog; yet the Dogs eat of the crumbs that fall from their Master's Table, Matth. 15. 27. I am as vile, as vile can be; yet this is my Encouragement, That Infinite Grace is infinitely freely offered to, and bestowed upon the vilest of Sinners; And why may not I take it, in the Strength of Christ?* But I can say, *I am strip'd of all Pleas from my own Repentance and Doings,*  
yea,

yes, of all Pleas but this, viz. *The Death and Obedience of the Son of God.* I will stand and fall by what Christ hath done and suffered; and if the Satisfaction of Christ is not sufficient, I am satisfied to go to Hell.

Pardon this Digression. But this was the Intent of it, to fortifie the Truth I intended to Advance: That a Sinner in a state of Nature, meerly under Legal Convictions, satisfies his Conscience with his own Doings, and seeks for Satisfaction by the Works of the Law. Meer Natural Conscience is wholly a Stranger to this Plea of the Believer, from the Death and Resurrection of Christ, and knows nothing of it: If he can attain to a little Legal Humility and Reformation, he thinks it satisfaction enough. And the Reason is this, He has not a thorough sight of Sin by the Law: If he had, he would not dare bring his own dirty Doings, to plead for him for Deliverance and Acceptance.

But ere I part with this Head, I shall leave the Remark behind. Would you know, whether your Convictions are saving? Take this Mark to know them by; If nothing will satisfy your convinced Conscience but an Interest in the Blood of Christ, and you say in your hearts with the poor Woman, *Matth. 9. 21.* If I may but touch the Hem of his Garment, even his Righteousness, I shall be made whole; but not before; for all other Physicians, are Physicians of no value: Then 'tis apparant, your Convictions are very hopeful.

Here is the great Difference between a meer Natural Conviction, and those that are saving. The one awakened Person, takes up with any thing to satisfy his Conscience; appeases the Storm thereof by Prayer, a few Tears and Duties; But the other continues hungering and thirsting for the Righteousness the Lord Jesus has wrought out, and nothing short of that will quench his Thirst. Says the poor Soul, *I will follow on after a bleeding Jesus; I will continue to lean by his Spirit, on his Death and Satisfaction, 'till I come to some well-grounded Hopes and Assurance that I am washed in his Blood, and clothed with his Righteousness.* What is the Reason that this Soul will be satisfied in no peace of Conscience, short of what accrues thereunto from the Apprehended Righteousness of Christ? *Answer.* Because it has been so thoroughly convinced of its Sin and Misery, that it Apprehends nothing will purge it, and cover it, nothing will deliver it from Wrath, and Recommend it to the Father, but the God-like Righteousness of Christ Jesus our blessed Lord.

Hence it follows, and from all that hath been spoken under this Head, That the Sinner in a state of Nature, meerly through the Glass of the Law, has not a full and thorough sight of Sin: So far, I mean, as either Natural Light, or common Grace hath the management of the Law.

2ly, A sight of sin, meerly through the Glass of the Law, is but a Killing sight of sin, bringing in a Condemnation. The Word of God calls it, a Killing Letter, *2 Cor. 3. 6.* Who also hath made us able Ministers of the New Testament, not of the Letter. (By which he means the Moral Law) but of the Spirit; for the Letter killeth, but the Spirit giveth Life.

Here

Here the Apostle opposes the Dispensation of the Law, and that of the Gospel, and calls that of the Law, *The killing Letter*; so also he calls the Ministration of the Law, ver. 7. *The Ministration of Death*; and, *The Ministration of Condemnation*, ver. 9. opposing to it the *Ministration of Righteousness*, vid. which he calls, *The Ministration of the Spirit*, v. 8. 'Tis farther evinced from Rom. 7. 9, 10. So that you may see a sight of sin merely through the glais of the Law, is a killing sight of sin, bringing the Soul under guilt, and condemnation.

I might add, The Law makes no true, real; spiritual change to Holiness and Obedience; that is wholly wrought by the Spirit, changing the Soul into that Image of Holiness; the Gospel, together with the Law, and by the Law, Represents, and thereby changes into the same Image, from Glory to glory, by the Lord, that Spirit.

Before I proceed, suffer me to make a little Application of this.

First, An Use of Examination to poor sinners. Examine what sort of peace of conscience you have, and how you came by it. I do not know how any of you here in London, can be under any ignorant security, where there is so much Preaching; enough, at least, to rouse up the Law in your Consciences: I scarce think, that any of you have lived so long without convictions in your consciences. How camest thou, O Sinner! to be at peace within now? And yet thou art, at this moment, as much hanging over Hell, as if Hell fire were roaring in thy conscience. Hast thou not worn off Convictions of sin, by some obedience of thine own? Hast thou not choaked, and bribed thy conscience by a few sorrows, tears, prayers, and a little Reformation? And may be now thou art Two-fold more a child of the Devil than before. He that still attempts to heal his conscience these ways, comes, at last, to have an hardened conscience, and then he sins without controul. This I affirm to thee, poor sinner, thou never canst attain to true Peace in thy Bosom, till thou comest to the Glais of a Crucified Jesus, and beholdest thy sin laid upon him. See, Oh! see by Faith, the Lamb of God groaning under the burthen of thy sin. Behold him charg'd with thy Sorrows, bearing thy Grief, smitten for thy transgressions, and wounded for thine iniquity. Then thou wilt see indeed, what a poisonous Hellish thing Sin is, worse than the Devil himself. Wouldst thou see the damning nature of sin, and mourn aright over it? Let thy Faith take a prospect what sin did to the Son of God, i. e. because of the sins of the Elect he was thus served. Sin brought him down from Heaven, into the form of a Servant, and likewise of sinful flesh, Sin stript him of all; sin wounded, smote, and bruised him; sin made him cry, *My God, my God, Why hast thou forsaken me?* Mat. 27:46. Sin brought him to death, and the Grave: And now tell me is not sin an odious, horrid thing, yea, exceeding sinful? and a worse name cannot be given it than sinful sin.

Secondly, The Second Use is to poor Believers; and 'tis an Use of Caution; viz. That they diligently attend to the voice of the Spirit, that

D

Preaches

Isa. 53. 3. cap. 3, 4.  
5 & 6 Verses.



Preaches up the Blood of Jesus in the *conscience*, and not to the voice of the Law, that Thunders out there Death and Condemnation.

There are Two Covenants in every Believers *conscience*, Mount Sinai, and Mount Zion; the one gendereth to *Bondage*, the other to *Liberity*, *Gal. 4. 21 to the end.* There are two Roots and Principles whence all their Actions spring, viz. Law, and Gospel: And these two Principles are as two Preachers in the Soul; the one, the Law; the other, the Blessed Spirit the Comforter. The Law Preaches up, *Doe for Life*, Rom. 10. 5. *doe in your own strength, or in the strength of what you have received.* The Spirit Preaches, *Believe for Life*, Rom. 10. 9. Gal. 3. 11. *Be strong in the Lord, and in the Power of his might*, Ephes. 6. 10. *Be strong within in the Grace that is in Christ Jesus*, 2 Tim. 2. 1. Sayes the Law still in the *Conscience*; Do this, and do that for deliverance from Wrath, acceptance with God, and Peace of *Conscience*: Sayes the Spirit; Believe on the Lord Jesus for Eternal Life, and Acceptance; and Grace rested on will give strength for all holy performances. Now, O Believer! hear thou what the Spirit of God sayes; Believe continually on the Lord Jesus for Justification, and thereby derive strength every moment for the carrying on the Work of Sanctification.

Again, under the guilt of sin; the Law, or the Old Covenant, thunders out in the *conscience* death, and condemnation; and, as merely Law, drives away the Soul from the True Grace in Christ; and, by consequence, toward the confines of Despair; And, as Men legally understand it, charges the Soul not to presume to look towards Pardoning Grace; but first smart deeply under the anguish of its inward Wounds, make strong Vows, Resolutions, and Reform, before it once offer to think of a Pardon. But the Spirit that Ministers Righteousness, and Peace, softly, whispers. Look, O Guilty Soul! to a bleeding Jesus; make fresh applications to the Blood of Sprinkling: First get a renewed sight of thy Pardon, then thou wilt indeed weep, mourn, and detest sin, and self; and Confess it, and forsake it over the Head of the Sacrifice. Though thou hast done very evil, yet return to a Crucified Jesus. Oh Soul! hearken to what the Spirit sayes in thy *conscience*, *then shall thy Peace be as a River, with broad streams*, and thy Holiness shall flow like thy Peace too.

Thirdly. There's a Third Glass to see sin in, and that's the Glass of Divine Vengeance in Hell, Rom. 9. 22. There is a sight of Sin to be had, but a very dreadful one. The Damned in Hell have a great sight of sin indeed; but it is a damning, despairing, infuriating sight of sin; it's that that pains, and torments, and stirs them up to all manner of enmity, and blasphemies. Conviction of sin there is their torment and despair: the more they see it, the more they are tormented and enraged. I would advise none of you to go there to obtain convictions of sin; whereas you may be convinced of sin fully, and to purpose, in the Glass of a crucified Jesus. Yet I deny not, under Christ, it is good to understand *sin* by the wrath of Hell, according to Scripture.

Having therefore dispatched the examination of the two former Glasses,



Glasses; I shall now proceed to examine the Nature of the conviction of sin through the glass of a dying satisfying Jesus. And,

First. *There the Soul has a full conviction of sin.* When a Soul comes to see its own sin by Faith laid on a Crucified Jesus, it is then made to see sin indeed in its odious, and proper colours; to be, as it is, exceeding sinful. This is the scope of the Prophecie in my Text. When they shall see him whom their sins have pierced, they shall not only mourn, but be in great bitterness. So the Three thousand in the Acts, when they heard this, that it was Jesus they had Crucified, they were cut to the heart. We are apt to have slight, and overly thoughts of sin; excepting when we are perswaded in our Conscience, how much the least sinful thought of ours cost our dearest Jesus: Oh could we but see how greatly our least of sins wounded him, and brought down the floods of Divine wrath on him! Now nothing could deliver us from that Hell, which the least vain thought of ours deserves; but those heavy, and unspeakable sufferings of the Son of God, to whom was wrung the dregs of the Cup of Vengeance: it would not only make us watch over every thought with holy Jealousie; but abhor, and dread every evil imagination of our hearts. We can let thousands of thoughts pass through our hearts without examination, and thousands of evil thoughts, without the least regret of Conscience. But did we alwayes look to a bleeding Jesus, sweating out clodders of blood, under the heavy burthen of every sin of ours; did we bring this and that, and a third vain and idle thought to the bloody Sacrifice; and see by Faith, at what an expensive rate the Lord of Glory blotted them out, even by his own blood and death, it would give us a true estimate of sin indeed. Thus you see, that in the Glass of a Crucified Jesus, the Soul, through Faith, may have a full sight of sin.

Secondly. In this Glass, a Soul, by believing, has a saving sight of sin: You have heard, that in Hell they have a great sight of sin, but it is a damning sight. The Law, in a state of Nature, does also give a sight of sin; but it is a condemning and tormenting sight of sin. 'Tis only a sight of sin in this glass drives a Soul from sin and self, to lean upon and embrace the Lord Jesus and his Righteousness. This sight of sin does alwayes attend saving Grace, and is inseparable from true Faith, as hath been already proved. In short, it is such a sight of sin, as the saved ones that are effectually called, only have.

Thirdly. In this Glass, A Man has a Soul-purifying sight of sin. Sin reigns most when it reigns in the dark. Sin discovered to a Soul, in a right way, is sin dethroned; and nothing makes such a discovery of sin to the Soul, (as hath been already proved) like the Blood of Jesus shed in the conscience. Sin also rightly mourned over, is sin in mortifying; and nothing makes the the Soul so kindly to mourn for sin, as the sight of him bleeding to death for sin, whom sin has pierc'd; as is evident from the words of my Text. Again, sin loathed and detested by the Soul, is sin a dying in the Soul: and 'tis our sin, as we see it on a Crucified Jesus, (and that

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that in an *Evangelical manner*, we only rightly loath and detest. This is the manner and nature of discovered Grace, *powerfully manifested* in the conscience, as it is written, *Exek. 16. 62, 63. And I will establish my Covenant with thee, and thou shalt know that I am the Lord: that thou maist remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done saith the Lord.* From which words observe to the Point in hand,

*First.* That God begins first to give his Grace to the Soul; *I will establish my Covenant, &c.*

*Secondly,* That Grace seizing the Soul, spreads before it the filth and rancor of its rebellions, *that thou mayest remember, &c.*

*Thirdly.* That a saving sight of the guilt thereof *done away by the blood of the Lamb*, and God reconciled to us in his *dying Son*, is that that stirs up in the Soul a genuine shame for, and loathing of all its *Iniquities*. And never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done [not only thy unrighteousness, but thy best righteousness, in a Natural state] *saith the Lord.*

Thus it is made evident to you, that a sight of our Sins, like Pharaoh and his Host, drowned in the Red-Sea of the Blood of Jesus, will create in us an exceeding abhorrence of them all; and not only sin, but self too, the Vessel that contains sin. A Surfeited Person oftentimes not only loaths the Food that cau'd the Surfeit, but the Dish whereon the Surfeiting dainties were laid. Thus sin and self, notwithstanding Man's self-righteousness being the Daggers that pierc'd the Lord of Glory; Will not you, O Sinners! hate the Daggers that kill'd the Glorious Saviour? Will not you, O Believers! loath the Poison and the Dish wherein that was contain'd, that Murther'd your best of Friends, your Well-beloved, *who's altogether lovely*? 'Twas your sins put him to death, and will you not loath and abhor sin then?

But in the next place; The hearty acknowledgment, and Evangelical confession of sin, is the *stabbing of sin to the heart*. Thus *saith the Lord, Only acknowledge thine Iniquities, wherein thou hast transgress'd, &c.* And nothing will draw forth such real confession of sin, as the sight of sin pardoned, and done away in the Blood of Atonement. Thus the Prodigal, *Luke 15.* when he was convinc'd there was bread enough in his Fathers house, and to spare; (to wit) pardoning Grace enough in Christ; he was resolved to arise and make his Confession to his Father, *v. 17, 18.* But when his Father saw him a far off, with compassion ran, and fell on his neck and kiss'd him, i. e. made him believe pardon and reconciliation in the Blood of his Son; he then breaks forth into an ingenious and filial confession of sin indeed; crying out, *Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son, &c. v. 20, 21.* Hence it's plain, nothing will so melt down a proud and stubborn heart, into a sweet Evangelical and humble acknowledgment of sin; as the discovery Faith makes of Jesus wounded for our sins, and bruised for our Iniquities.

Lastly,

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*Lastly*, Nothing makes us so really forsake Sin, as to lay Sin upon and confess it over the *Sacrifice*, and the *Fiducial Reliance on Pardon and Mercy obtain'd thereby*: And God in causing Souls to believe, that their Sins and Iniquities he'll remember no more: Writes the *New Law of Grace and Holiness on the Hearts*, which opposes and contradicts the *Law of Sin which is in the Members*.

*Prov. 28. 13. comp.  
with Lev. 16. 21.*

*Heb. 8. 10. compar.  
with 12.*

From what has been said under this *Head*, it undenyably follows, That a sight of Sin in the *Glass of a crucified Jesus*, is a Soul-purifying sight of Sin: And by the Thread of the Discourse hitherto, we are led to this, *viz.*

That there is no such sight of Sin, as the *Glass of a dying satisfying Saviour gives*.

The Reasons to confirm the Truth which I shall at present insist on, flow from the two general *Heads*.

1. This Appears by Comparison.

2. From the *Law*, inserting its Spiritually in the Conscience, through the *Light of self-discovering Grace*.

1. From Comparison: Comparison is an excellent way whereby to arrive at any Knowledge, especially the Knowledge of our Selves. Mr. Calvin in his *Institutions*, contends, That there can be no Right Knowledge of Self, but by the Light of the Knowledge of God: And to be sure he means, God in Christ. His Reasons are; That the Perfections of God, are the Righteous Rules to discover our Imperfections: Such is our Innate Pride, that we seem Naturally Upright and Righteous to our Selves; unless we be convinced by manifest Arguments of our Injustice, Filthiness, Folly, and impurity; whereof we cannot be convinced, if we look only to our Selves, and not to God: And because Hypocrisie and Self-flattery are so natural to Sinners; Therefore a vain shew of Uprightness pleases them, instead of Uprightness it self: And because there is nothing within them, nor about them, but what's horribly defiled; therefore they are taken with every thing which seems to be removed but a little degree from Pollution, even so long as they limit their Minds within the bounds of Human corruption.

He Explains his Meaning by these Apt Similitudes: If an Eye used only to black Colours, should fix upon Grey, it would judge it the whitest colour in the World; but if it should see fine White Holland, and that set by the Grey, the Grey would appear to have little or no Whiteness.

Thus on the contrary, Persons discovering Sin by the *Law*, through the *Light of Nature*, has some Dim sight of Sins Filthiness: But when Sin appears compared with the Person and Righteousness of Christ, and the Love and Grace of God in him; it appears exceeding filthy indeed.

Again, he uses this Comparison: When the Eye sees the shining of the Sun on the Ground, and dwells upon it, then the Man concludes his Eye-sight very strong; but when he looks up to the Body of the Sun, with the same Eye, he then Experiences the Weakness of his Sight.

Thus when we go forth to the Performante of Duties, directed thereunto only by the *Light of Nature*; we are apt to conclude, we have strength enough

enough to perform them : But when we come to see into the Spirituality of Duties in the *Light of Reigning Grace*, and the *Righteousness of Christ*, we then find our Greatest strength to obey, to be but *meer weakness*. Most certain it is, that this way of Comparison convinces a *Soul most effectually* of its *sinfulness and misery*. A *Black-a-moor*, compared with *Black-a-moors*, seems *beautiful* to it self; but set in the company of *Fair and beautiful Whites*, he then may appear to himself and others to be *swarthy and deformed*. Thus *Sin* appearing in the *Light of the Perfect and God-like Righteousness of Christ*, standing nigh to discover it, does appear *exceeding sinful* indeed. Suppose a Country where People of all Degrees, Qualities, and Sexes, went clothed with nothing but tatter'd Raggs, and saw no other; they would conclude the Raggs the best Garments in the World, and none should persuade them to the contrary : But if they were brought into the company of Princes, cloth'd with Gold and Purple, and Rich Apparel; they would then see their Raggs to be vile and loathsome; they would soon be ashamed of them, and ready to exchange them for those splendid Robes. Thus as long as poor Sinners are in a *Natural state*, whilst their Eyes are with-held, that they can see no better than their own *Righteousness*; they think their own *Righteousness* to be very *Glorious*, and that it must needs be well-pleasing to God. But when the *Spirit of Grace* opens their Eyes to see the *Excellency and Beauty of the Righteousness of Christ*; they then cry out, That their own *Righteousness* is but as *filthy*

*Isa.* 64. 6.

*Phil.* 3. 7, 8.

*Raggs, and menstruous cloaths* : And, *what was gain to them before, they now count loss and dross, and Dogs meat, in comparison of the Excellency of the knowledge of Christ and his Righteousness*. In the like manner also, the Greatness of *Man's misery* is discovered from the Greatness, Excellency, and Dignity of their *Deliverer and Redeemer*. Great must that *Man's Captivity* be, that a *Potent King* with a *Puissant Army* must needs come to his *Rescue*? How deeply into *Misery* must the *Elect* by the *Fall* be sunk, when the *Lord of Lords, and King of Kings*, must come down from *Heaven* to be their *Redeemer* ! See *Isa.* 59. 16. to this purpose. The *Inexpressible Greatness of Fallen Man's Sinfulness and Misery*, will be very manifest, if we consider these following Things, in Relation to the *Redeemer and Works of Redemption*.

1. *The Excellency and Dignity of his Person.*
2. *His Endear'dness and Nearness to those he undertook for.*
3. *What was Done and Suffered by Him in order to their Rescue.*
4. *The Vileness and Meanness of them he has Redeemed.*

And that we might more fully discover the *Nature of Sin and Misery* : We shall consider the *Dignity and Person of the Redeemer* : He that Suffer'd for, and Redeem'd from Sin, was the Great *THE ANTHROPOS*, God and Man in one Person. The *Glorious EMANUEL* God with us, *Matth.* 1. 21. *The Eternal Word that was with God; and was God made Flesh, and Tabernacled amongst us, John* 1. 1. 14. *Who was of the Seed of David according*



*according to the flesh, yet God over all, blessed for ever, Rom. 9. 5. Though the second Man, yet the Lord from Heaven, 1 Cor. 15. 47. And this Glorious Person was he in whom dwelt all the Fulness of the Godhead bodily, Coloss. 2. 9. And it pleased the Father that in Him all Fulness should dwell, Coloss. 1. 19. In Whom all the Treasures of Infinite Wisdom and Knowledge, Grace, Love, Mercy, and all other Eternal and Infinite Perfections are hid, and laid up, as in a certain Treasury, Col. 2. 3. He like Joseph is made Grand Lord-Treasurer of all his Father's Grace: Whose Person was the unfathomable Mystery of Godliness, even God manifested in the flesh, 1 Tim. 3. 16. Through whom the Perfections of the blessed Godhead shine, Isa. 6. 1. The Glorious Temple, in which appears all the Train of Eternal Glory: Therefore the Image of the Invisible God, Col. 1. 15. The Brightness or Illustration of his Father's Glory, Heb. 1. 3. And the express Character of his Person, 2 Cor. 3. 18. The Essential Glas through which the Glory of the Godhead shines: The Great Foundation of the Father's Everlasting Counsels, and the Glorious Angel, or Messenger of the Eternal Covenant, Mal. 3. 1. and the Transaction thereof: The Great Revealer of the Father's Heart and Bosom, Joh. 1. 18. It was this Excellent Person also, that does exemplifie all the Perfections of the Deity, 1 John 5. 1. Hebrews 1. 17. by whom all Worlds were made, and all things created that are in Heaven, and in Earth, visible and invisible; whether they be Thrones or Dominions, or Principalities, or Powers; all things were created by him, and for him, Col. 1. 16. Heb. 1. 3. And 'tis he that upholdeth all things by the word of his power, Col. 1. 17. By whom all things consist. To whom all Power, and Authority, and Judgment in Heaven and Earth is given, Matth. 28. 18. And all things put into his hands by the Father, Joh. 13. 3. Who is head over all principalities and powers, Coloss. 2. 10. The Lord of Lords, and King of Kings, Revel. 19. 16. The Prince of Life, the Lord of Glory, Acts 3. 15. 1 Cor. 2. 8. It was, I say, this Person of Excellent Majesty and Dignity. That was made Sin for Sinners, before they could be made Righteous, 2 Cor. 5. 21. That bare their sins, 1 Pet. 2. 24. And the Curse due to sin, before they could be delivered from the Curse of the Law, and saved from Wrath, Gal. 3. 12. How great than must the Malignity and Guilt of Sin be! when to Glorious, Excellent, so Holy an One, must be made Sin, or be a Sinner by Imputation; that we that are Sinners, might be accounted Righteous in him.*

2dly, And that you might. O Believers! Inhance the more this Consideration, add thereunto the Thoughts of his Endearment to you. It was not only this Glorious Person; but this lovely One, Psalm 45. 2. Who is fairer than the sons of men. Who is altogether lovely, Cant. 5. 16. Who is made up of nothing else but Love, Isa. 52. 14. That had his Visage more marr'd than any mans. This He put away your sins by, the Sacrifice of himself, Heb. 1. 3. 'Tis he who has an Infinite Ocean of Love and Pity in his Heart towards poor Sinners; and an Infinite Fulness of Grace in his Hand to bestow; and an Infinite of Grace poured on his Lips, Psalm 45. 3. Whose Mouth is most sweet, Cant. 5. 16. Whose Lips drop Honey and Wine,



—4. 11. *Who hath purchased Gifts for the Rebellious*, Psalm 48. 17. *Whose Mercies are renewed every morning, who waits to be gracious*, Isa. 30. 18. of rebellious sinners, and rebellious revolvers: Who follows runagate Enemies and Deserters, with everlasting armes to embrace them, and tenderest Bowels of pity to relieve them, and reduce them; as he followed Adam in the Garden flying away from him; Or as the streaming Rock in the Wilderness pursu'd close the footsteps of the Israelites, when they turned back to Mount Horeb, or towards Egypt. It was this Person, say, that was the rich store-house of Grace, and Pity, that became a Man of sorrows, and acquainted with griefs, for thee, O Believer! who was wounded for thy transgressions, and bruised for thine Iniquities, Isa. 53. 3. Then what a malignant, monstrous, and hellish a thing sin is? that cost the Fountain of love, this Store-house of Grace, so many bitter wounds, and painful bruises.

Again consider, his nearness to you in relation, who was the great sufferer for you; And what an astonishing royal favour is this, that the King and Judge should suffer punishment for the Criminal at the Bar?

He also stileth himself your Friend. Thus he saith, John 15. 15. *Henceforth I call you not servants, for the servant knoweth not what his Lord doth; but I have called you friends, &c.* And what Love of Friendship was there, that so great, so inestimable a friend, should lay down his life for those that were enemies to him?

In the next place consider, he was your Brother, that indured those bitter things for you; so it is written of him, Heb. 2. 13. *For which cause he is not ashamed to call them Brethren.* Thus again, Math. 2. 10. Jesus bad the two Maryes go tell his Brethren, and Peter, that they should go into Galilee, and there they should see him. Observe this wonder of Mercies, that the first Term he should give to those that deserted him, in his greatest extremity, should be that of Brethren. And Oh! be amazed at this love, that your Eldest Brother should die, to deliver you from Hell and Death! Ah! How much did your sins cost your dear Eldest Brother?

Lastly, He was your Husband, that redeemed you to be his Bride, at such a dear rate. And Oh, will it not melt thy heart, that thy Beloved should bear such stripes, and blows from Divine Justice for thee! How must it needs make thee loath thy sins, that acted such a dismal Tragedy, upon so great and dear a Relation?

And, Thirdly, That you might see sin more odious, and the inexpressible greatness of your misery by Nature; consider the greatness of your deliverance. The Ransome he paid to redeem, was exceeding great. The power he is armed with to rescue, is infinitely great. His Intercession that crowns all, is all-sufficient, and all-prevailing. His sufferings that went into his Ransom were inestimably great in themselves. Consider but the sufferings of his Body, and they were the greatest could be thought on. He was a Man of sorrows, and acquainted with grief. His visage was marred more than any Man's, Isa. 53. 3. He gave his back to the smiters, and his

cheeks

*checks to them that plucked off the hair; he hid not his face from shame and spitting; Isa. 50. 6. He was betray'd by his Follower with a treacherous kiss; seized on, as a Murderer, by Men arm'd with Swords and Staves. He was most inhumanely scoff'd at, and insulted over with bitter taunts and jeers. He was most cruelly, and most bloodily scourged, taken to Prison, from Prison to Judgment, and from thence to Execution; wherein he endured the most vile, cursed and painful death of the Cross. And he that thought it no robbery to be equal with God, became obedient to the death, even to the death of the Cross, 1 Phil. 2. 8. Lay this to heart, O Believer! that thy face being impudent in sinning, made his face be so marr'd and bruised. Thine Eyes being so satiated with beholding vanity, made his Eyes so glutted with beholding cruelty acted on himself. Thine Eares being so accustomed to sinful speeches, made his Eares be dug so deep. Thy Throat being an open Sepulcher of all wickedness, made his Throat so dry with crying out, Psal. 40. 6. Thy Back being so loaded with the burden of sin, made his back be all over torn with dismal stripes. Thy Flesh being the servant of sin, made his flesh be so nail'd and pierc'd; tell me, whilst thou considerest this in Faith, Whether thou canst, in the least, relish Sin? Add unto this, the consideration of the sufferings of his Soul. His Soul being exceeding heavy, and sore amazed with dreadful consternation; proclaimeth sin to be a dreadful weight indeed! Mark 14. 43. His Soul being surrounded with most dismal sorrows, even unto death, shows what a heavy burden thy sins are, Math. 26. 38. His Praying, That if it were possible the cup of vengeance might pass from him, Mark 14. 35. and his conflicting Agonies with Cataracts of Divine Wrath poured forth plentifully upon his Soul; till it made him Swear Cladders of Blood; sufficiently testifie how hot the wrath of God burned against sin, when thus it flamed so vehemently against his Beloved Son, that never offended him; only for imputed sin. His crying out, under a great desertion, My God, my God why hast thou forsaken me? doth abundantly witness how much the holy nature of God loatheth sin, and what an infinite separation it createth between God and the Soul. Over and above all this; these sufferings being the sufferings of God-man; and therefore of an infinite, eternal and unchangable value, virtue, and dignity do plainly evince this, that sin hath highly offended God. If we joyn to this, that the person suffering being indued with an omnipotency of Power, backing all with a never failing Intercession; does declare Man's misery as well as sinfulness, to be exceeding great and deplorable. Thus I have dispatched that head viz. The greatness of that ransom he laid down: And pass to the last consideration, viz. To aggravate Mans sin and misery; From*

4. The meanness and vileness of the Persons he redeemed. Therefore, Lastly consider; that this glorious Person endured all this for the foolish, base, vile and contemptible things of the World, whom the World termes and esteems the off-scouring of all things; and not for the high, wise, rich,

and noble men of the World; that so no flesh might glory in his presence, 1 Cor. 5. 26, 27, 28, 29. Besides this, It was for Sinners, and the Greatest of Sinners too, and considered as such, that He endured the Cross, despised the shame; It was, for a persecuting, blaspheming Paul: for a Mary Magdalene; for notorious Sinners: That he bore all the Weight of Vengeance: He accepted of, and undertook for, rejoiced over, and satisfied for the whole Elect, considered in the corrupt Mass, and sunk into the deepest and vilest Apostacy, Rom. 5. 6. For when we were without strength, in due time Christ died for the ungodly. Verse 8. But God commended his love to us, in that while we were yet sinners Christ died for us. Our Lord Jesus viewed us, and considered us in the height of our Wickedness and Rebellion, when his Love over-swelled all Banks, to cause him to make his Soul an Offering for our Sin.

Now Lay all these Considerations together, and through the Prospective-Glass of Faith, take a View how much they heighten and greaten the sinfulness and misery of Fallen Man, and that by Comparison. If a King's only Son should Distrobe himself of all Glory, and forsake the Delights and Honours of his Fathers Presence and Palace, and further, Dress himself in Rags to accompany a tatter'd perishing Beggar in a nasty Cottage; and not only so, but voluntarily give his Flesh to be torn off by hot Pincers, that he might not only save a Wretch from Exquisite Torments, but that also she might be washed, made clean, and Richly Apparell'd and brought to his Bed and Throne. One might easily conclude the Greatness of the Love of this Royal Prince to her. So also infer the Greatness of the Offence and Misery; when no less would serve to rescue her from Deserved Punishment, than the cruel Tortures inflicted upon so Innocent and Glorious a Prince. After the same manner we may argue, how greatly did Jesus love indeed! And how unspeakably Great was our Rebellion and Misery. that nothing else could Redeem us but the Blood and Death of the Son of God; that left his Fathers Bosom and Glory; was made in the Form of a Servant, and of no Reputation; who humbled himself to the Death of the Cross, Phil. 2. 7, 1. For such filthy Rebels as we, that lay upon the Dunghil of polluted Nature, cast out there in our blood in the open Field, to our shame, and the loathing of our persons! Ezek. 16. 5. Let me tell thee, Poor Soul, if thou wouldst see what a wretched, vile, polluted Creature thou art; Go, and see by Faith, the Son of God bleeding to Death for thee. Consider, Poor Soul, that the Lord of Heaven must leave his Fathers Bosom to dwell in Flesh, and make his Soul an Offering for Sin, to snatch thee from misery. How inexpressibly great must thy Misery then be, That the Son of God in our Nature, (who was equal with his Father, in Power and Glory) should conquer Death for us! This doth plainly shew, what a Death we in the Fall of Adam had incurred! Sinners, would you see the Greatness of your Misery? Behold the Greatness of your Redemption! Would you search out the horrid Nature of Sin? Oh search narrowly how much your Sins cost the dearest Jesus! Would you

you understand how an Infinite God Resenteth Sin? Behold him Wounding his Innocent Son that never offended him; only for Imputed Sin!

If you would understand how much Sin affronted his Justice, Government, and Authority. See, Oh see! the Flaming Sword of Justice sheathed in the Bowels of his Shepherd, even the Man that was God's Fellow! Zech. 13. 7.

And if you would know how much his Infinite Holiness is set against Sin, Take a View by Faith, how much he vindicated his own wronged Holiness from the Aspersions of our Iniquities upon his Dearest Son: He would not bate him any thing, but left him to contest with his fiercest Vengeance, that he might be Honour'd, Sin Atoned for, and the Sinner saved. Perhaps you may make nothing of many thousands of sinful Thoughts, but no less Blood than the Blood of the Son of God can wash away the least sin of a thought, 4. Come and sit down with Astonishment in viewing this unfathomable Love and Mercy, that the Son of God should stand under the Weight of his Fathers Justice, to purchase to himself a filthy, vile, deformed Bride, to take her into his Arms, and set her upon his Throne! This sheweth, that the Sin of Unbelief that Affronts so much Love, is worse than Hell; because it makes all this Love to be nothing. Oh, the Sorrows that drank up his Spirits! And he bore them all for our Sins, and yet can we have slighty thoughts of Sin? Can you pass over Sin without loathing and detesting it? Can you give covetous and ambitious thoughts, and thoughts of Pleasure, a quiet lodging in your breasts? Can you rowl sinful Words with delight under your Tongues, and rush without Regret upon ungodly Actions, when you thus behold them meeting upon a suffering Saviour, Acting the greatest cruelty upon his wounded and tormented Soul and Body? O Believers! Can you be pleased with those heavy Cloggs and Weights that prest your Beloved to Death? And can you have favourable thoughts of that Dagger that stabs him now to the Heart, the cursed sin of Unbelief? I mean, that Sin of Sins, that sits in the Face of all his Love, that despiseth and nullifies all his Sufferings; and with scorn and contempt treads under foot a bleeding Jesus. Yea, to sum up all, that is the great Floodgate that lets in all other Iniquities; and though Believers are guilty of thousands of Acts of Unbelief every Day, yet it is strange to observe how little sensible they are thereof: Many have not the least akeing of heart about it all the Day long; nor do they think it worth their Notice and Observation. You may hear many of their Prayers fill'd with plausible Confessions, and yet scarce ever hear this Sin confest and acknowledg'd at all; though this Sin cost the Lord Jesus more dear than any; because, They Believe not on him, which is Crucifying him afresh.

2dly, Sinners arrive at a thorough sight of Sin, through the Glass of crucified Jesus; because Faith apprehending him, renders the Law more spi-  
ritual



tual in the Conscience. i. e. makes the Conscience apprehend it more *spiritually* than ever it did before. I do not say, that the Law doth not at all convince of Vile Affections in a Natural state; for it is evident to the contrary: Yet this I can venture to Affirm, that the Law brings it upon the Conscience in a far more full Extent and Spirituality after *Grace* comes, than before; so that through Faith the Law is not only established, but appears more *spiritual in the Soul*

In clearing of this *weighty Point*, I shall first shew, That the Law doth not afore Faith, let in a Light sufficient for a thorough Conviction. And,

2dly, That at the first Act of Believing, the Law lets in a sufficient Light for a thorough conviction of Sin. And,

3dly, Demonstrate, That this Thorough conviction of Sin and Misery, by the Law exerting greater Spirituality through the Sight of Reigning Grace, intervenes in order of Nature, between the infused Principle of Faith, and the Act of Faith flowing from thence.

I shall begin with the First, viz. The Law doth not let in a Thorough conviction of Sin before Faith. This hath been handled particularly already; I shall now discover it more Argumentatively from Scripture and Experience, yet with brevity.

Arg. 1. It is impossible for a Man Spiritually blind to see himself as he ought. The Scripture calls Men in a state of Nature, *Spiritually blind*, Matth. 23. Luke 14. 21. Therefore until the Moment their State is changed by Faith, (notwithstanding the Remainders of Natural Light, and Law in the Conscience) a Sinner must needs continue very blind, as to the things of God, and his own miserable Condition.

Arg. 2. As a Dead Corps cannot see nor feel, what case it is in, though in the midst of Raging Flames; or under the weight of a House oppressing it with its Ruins. So one that is Dead in Sin, cannot see nor feel the Weight of its *sinfulness* and *misery*; until that Moment it is made alive in Christ. And the Scriptures Affirm, that Men in a Natural State, are Dead in *Trespasses and sins*, Ephes. 2. 1. &c. 'till reigning Grace in their actual Union to Christ, makes them to live: Therefore there can be no thorough sight of sin and self in the Soul, 'till reigning Graces first taketh hold of the Soul.

Arg. 3. Sinners in a state of Nature are represented as *spiritually Deaf*, Luke 14. so that they cannot hear the full Voice of the Law, no more than the Gospel. 'Tis but little that the Ears of the Soul perceive in a Natural state, of the Thunder, Tempest, and Lightning of Mount Sinai. Could a Soul in an unregenerate state, take in the full Voice of the Law, it would immediately be sunk into Despair. Unregenerate Souls (while so) are kept under the prevailing power of Natural unbelief, as well as fill'd with a total Enmity to supernatural Faith: They do not fully and constantly believe the Commands and Threats of the Law that they are under and in bondage unto; which if they did do, they durst as well meddle with burning Coals, as with Sin. And also without a Discovery of the Remedy, (which the Law doth not) they



they would soon sink into the *bottomless Pit of Despair*, not being able to bear the weight of the *Laws* condemnation: So that there is in corrupt Nature a prevalent Disbelieving of, and not hearkning to the Exaction and condemnation of the Law in the Conscience that they are married unto, Rom. 7. 1, 2. Hence it is, that it is impossible for the Soul in the state of Corruption, to arrive to the conviction of Sin, as shall make it totally Despair of its self.

Arg. 4. *The Light of Nature is Dim and faint, without being assisted and enlarged by a supernatural Light, to let in the Perfection of the Law upon the Conscience.* The Cranny is too small to let in the full brightness of that Sun. There is no proportion at all between the Object, and the Visive power and faculty; and where that is wanting, the Object cannot be receiv'd and converted within the fulness thereof: Besides, this Light is diminish'd by Custom and continuance in sinning. Through their vain Imaginations, their foolish hearts are full of darkness, when they profess themselves to become wise, they became Fools, Rom. 21, 22: And it is wical in a Natural state, as the Apostle Paul declares it was with the Unconverted Gentiles. They walk in the vanity of their Minds, having their Thoughts darkned, and being strangers to the Life of God, through the Ignorance that is in them, because of the hardness of their heart, Ephes. 4. 17, 18. The Apostle Paul had but a Dim sight of the Law before Conversion, when he then concluded, That touching the Righteousness of the Law, he was blameless: And at the same time he was not better than his Brethren the Pharisees, who were like whited Sepulchres, within full of rottenness and dead men's bones. So that it's plain, that the Light of Nature, yea though assisted too by that that's call'd Common Grace, is too Dim a Candle to give Light unto the extent of the Spirituality of the Law of God. Hence it undeniably follows, That the greatest conviction of Sin by the Law, will not in the least necessitate or drive a Soul from Self to Christ and his Righteousness, one Moment afore there is a saving Discovery made of a crucified Christ to the Soul.

Arg. 5. To this the Experiences of Saints give in their joynt concurrent Suffrages. This they can Experience concerning all Sinners that they are acquainted with: That the strongest Convictions in them have ended either in a little Reformation; or else (if the Conscience could be Mastered) in a worse Debauchery; so far have they been from Necessitating of them to flye to Christ. This also they Experienced in themselves before Conversion; for though many of them have had great and strong Convictions for Sin; yet they never sought out after Christ and his Righteousness, till Christ sought them first, that sought him not: But They only sought to pacifie their Consciences by their Reformation and better Obedience, and went no further than Self for Healing. Hos. 5. 13. When Ephraim saw his sickness and Judah his wound; then went Ephraim unto Ashur and sent to King Jareb; yet could he not heal you, nor cure you of your wound. Thus poor Sinners, when they see their Sickness in a Natural state, go to their own Works, (which are Physicians of no value) for Cure; though their own Righteousness cannot possibly heal them. From all this

'tis abundantly manifest, that the greatest Convictions of the Law in a state of Nature, cannot in the least move or incline a Soul towards Christ; nor in the least prepare or fit a Soul for the Reception of Christ. But,

2dly, I shall Demonstrate, *That at the first coming of Supernatural Grace, the Law it self in the Conscience discovers Sin to the Soul after another manner than afore.* - I shall make it good from Scripture, Reason, and Experience.

First, From positive places of Scripture, Rom. 7. the Apostle describes the Effects of the Law upon the Conscience, both before and after Conversion. How the Law operates in the Conscience before Conversion, is declared in the beginning of the Chapter, and how after Conversion, in the latter part of the Chapter. And it appears, that before Conversion it comes not in with the Spirituality. The Apostle himself is an Instance: He understood the Law, liv'd upon it as well as any man; and yet in his Natural state, he did conclude, *That as touching the Righteousness of the Law, he was blameless*, Philip. 3. 6. But when his Eyes were opened by Grace, he judg'd now otherwise concerning the Law, and himself as coming up to it, so that he cry'd out, *Rom. 7. 24. O wretched man that I am! who shall deliver me from this body of death?* Likewise, Verse 24. he declares, That he and other Believers saw now more into the Law, than they did before Believing. Thus he says; *For we know that the Law is Spiritual, &c.* To me there appears an Emphasis to be in the Word *We*; *For (we) know*, i.e. We that believe know, *that the Law is spiritual.* To be sure none does so discern the Spirituality of the Law, as Believers do. Thus again, our blessed Master Jesus Expounds the Law above what the great Lawyers of that Day did, *Mat. 5, 6, and 7th Chapters*: It appears, that they with all their Studying and Improving of their Natural Light, went but little further than the Letter thereof: But Christ Expounded it Spiritually, and always makes a Contradiction between their Expositions and his. He spake thus concerning their Expositors and Preachers, both Modern and Ancient, *Matth. 5. 21. Ye have heard that it was said by them of old time, You shall not kill; and whosoever kills, shall be in danger of the Judgment.* This he more Spiritually and more fully explains in his Exposition, *Verse 22. But I say unto you, Whosoever is angry with his Brother without cause, shall be in danger of the Judgment; and whosoever shall say to his Brother Raca, shall be in danger of the Council; but whosoever shall say, Thou Fool, shall be in danger of Hell-fire.* Thus 27, 28. Verses; compare also 31, 32. Again 33, & 34. with 43, 44. He Prefaces his Spiritual Exposition of the Law, with these words; *But, I say unto you*: Which is very Remarkable, and to me clearly intimates thus much; That it is the Gospel discovers the Law to Fallen Man, in its full Extent and Spirituality, when the Grace of the Gospel seizes the Soul; then the Law it self appears more Spiritual, and in a larger Extent to the Conscience. I shall add thereto some Arguments to confirm the Truth.

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There is a twofold Encrease of Light in reference to the Law, at the coming of Grace to the Soul.

1. *An Encrease of an Objective Light.*
2. ———— *Of a Subjective Light.*

1. The Gospel, which Declares and Reveals the Righteousness of Christ, (which was the answering the demands of the Law in his active and passive Obedience) to be so Perfect, so Full and Compleat; does thereby Declare and Reveal, how High, Great, and Perfect the Demands of the Law are. The Length and Breadth of Christ's Righteousness, do sufficiently Evince the Perfections of the Commandment: None but he by his Compleat Obedience thereto, and Suffering the Penalty thereof, could magnifie the Law, and make it honourable, Isa. 42. 21. His suffering so Great a Death to satisfy its Penalty, And his Paying so Compleat an Obedience to honour its Exaction, did more Glorifie the Purity and Perfection of God's Law, than if Adam and all his Race had stood and obeyed it always. And when the Spirit of Grace through the Righteousness of Christ comes to make out this to the Conscience in working saving Faith; that Conscience is made to see more clearly into the Spirituality and Extent of it than afore. And thus as the Apostle says, Rom. 3. ult. *We through Faith do not make void the Law, but establish it*; So that when Grace comes to reign through the Righteousness of Christ upon the Conscience, there is an encrease made of Objective Light in reference to the Law.

2. *There's an Improvement of our Subjective Light.*

1. There is the *Light of Nature* improved highly.
2. There shines also in the Soul a *Supernatural Light*, and both these give Light to the Law as well as to Grace, and discover the Disease as well as the remedy. There's an improvement of *Natural light*, in the *Illumination of the Spirit*, though common: This is intimated in Heb. 6. 4. But this *Supernatural Light* is Described to be the *Eyes of the Understanding*, being enlightened by the Spirit of Wisdom and Revelation in the Knowledge of him, Ephes. 17, 18. So that every one that does Evil, and is in a Natural state hateth the Light, neither cometh to the Light. (as appears by the Context) that is as it flashes into natural conscience, For Christ giveth the Supernatural Light Objectively. And he is the Giver of it Subjectively. And if he gives it but by Awakening Natural Conscience by his Gospel, Men flye from it, lest their Deeds should be reproved, or discovered, John 3. 20. Whence observe, there is no true Discovery of Sin, 'till we come under Christ's Illumination; for he is the *True Light*: For in him we have Life, if we have it, and even he is the *Light of Men in Natural Conscience*, Lightning every man that comes into the World.

Secondly, This will yet be more manifest by Experience: And Believers if they carefully attend to the Motions of their Souls, may observe these Things.

1. They that are Conversant with themselves, can tell you, That there was a Time, when the greatest Conviction of Sin set them upon the Satisfying the Law by their own Obedience; but they were afterward on a sudden made to see, *that their own Obedience would not do*, but that they must look out to the Righteousness of another; And whence it arose, Men saw not this? It was from a slight Esteem they had of the Demands of the Law: But since the coming of Grace, they were made to have such an honourable Esteem of the Law, and its Demands; that they are looking for a better Obedience than their own to pay to it by way of satisfaction. Again,

They can Experience this also: That there was a Time when they Heald their Conscience with a little Reformation: But now the sense of their Sin and Misery is so abounding, that unless they have a great Faith wrought in them at first, and great Sealings from the holy Spirit; their Wounds are kept continually bleeding, though not without Hopes. Ask them what they Ayl, They will tell you, That they Hunger and Thirst after the Righteousness of Christ, Matth. 5. 6. and nothing short of the sensible Application thereof to their Conscience will satisfy them; though they are somewhat reliev'd with the Hopes they have of looking to, and leaning on it; yet nothing can so fully satisfy them, 'till this Righteousness is so fully applyed to them, that they can say, it is theirs. This also proceeds from those strong and immediate Convictions of the Law in the Conscience, of their Sinfulness and Misery; resulting from the saving Discoveries of the Remedy. Hence it is, that those that are savingly convinc'd, cry out more and more constantly of their undone and lost Condition, than others in a Natural state do under the strongest Convictions, though their Consciences are not so wrack'd and tortured as theirs; nor do their Spirits boyl up with Rage and Enmity against God as theirs do: And this springs from the same Cause. But again.

Saints do Experience this also: That when they walk closest with Christ, and look to, and lean most on his Righteousness; their Consciences are then most tender about Sin, and are soonest brought under Guilt for the least sin. But when Believers themselves cease to converse with Christ and his Righteousness; Convictions of Sin, are not so frequent in the Conscience: Then many Sins are past by without Observation, or if observ'd little regarded. The Cause of this to me, seems to be, That the good old Righteous Law of God, being by God's Ordination set up in the Believers Conscience a perfect Rule of Life; The more the Believer deals with Christ and his Grace, as he receives thereby the more Power to Conform to this Rule, so a greater Light into the Rule. Every Act of Faith in Christ reflects within, and irradiates on the Rule also: This Rule as a straight Line by the Light of Grace, discovers it self, and every crookedness. Therefore it must needs be, that a Conscience enlightned powerfully by Grace, must be convinc'd by it, wherein it comes short of it. And take this Law Abstractedly,  
there



there is no difference between Convincing and Condemning, for where it Convinces, it Condemns. Hence it is, that the choicest Believers are soonest convinc'd, and soonest brought under Guilt. I cannot see with some, how the Law Exerts in Believers, only an Exacting Power, and not a Condemning Power. There is no separating Convictions from it as a Rule, nor Condemnation from Conviction, if you take it in its own Nature; but it is the *Blood and Righteousness of Christ* removes the Condemnation, and ought to step in, if I may so say, between *Conviction and actual Condemnation or Sentence*. This perfect Law in the more holy Walkers, does more Renew its Convictions than in others? and they see a need to be continually making fresh Application to the *blood of sprinkling*, and the *Righteousness of Jesus*. So you see, that to believe for *Justification*, is the Work of our whole Lives, and a Believer never ought to cease putting forth *Justifying Acts of Faith*. Hence also it follows; the more the Conscience of a Believer pleads by *Faith the Blood and Righteousness of Jesus*, the more cause he sees to continue his Pleas, which is call'd, *the being Found and clothed in and with the Righteousness of Christ*. The cause of this is, the more the Soul believes on Christ, the more Light is in the Soul; and the more Light there is, the more the Perfect Rule appears there; the more the Perfect Rule appears there in its own Perfection, the sooner the Soul is brought under Convictions for the least Deviations from it. If it be so, then in the Experiences of the liveliest Believers, that the more they walk in the Name of Christ, and Glory in his Righteousness, the more they are convinced of their own Imperfections: And the soonest they are brought under Guilt in their Consciences for the least Sin, and their Consciences really are most tender. Then it follows, *That the greater the Light of Faith in the Exercise is, the more does the Law in the Conscience discover it self as a perfect Rule; and the more it discovers it self as a perfect Rule, it sooner convinces of Sin, and in this Conviction enters Condemnation, which is the Guilt of the Conscience*. Those Believers that have the Skill of Faith instantly to apply the *Blood of Jesus* to remove this Guilt, rightly improve Faith to step in between Conviction and Condemnation. But they that have not this Skill of Faith, suffer Guilt to rest in the Bosom, till it's very bitter to them; and perhaps they grow Dark and Legal. And hence it is, that some Believers from high Degrees of Faith, and great Communion with Christ fall suddenly under great Guilt and Darkness. The Law appearing very Spiritual in that shining Light they have, convinces of Imperfections, and with Conviction brings in Condemnation, they not continuing to walk in Christ, and after the Spirit that leads to Pardon, but turning aside to walk after the Flesh, sink in their Souls into Deadness, Darkness, and Distance from God.

The Summ of what has been said, amounts to this; That from the Experiences of the Saints, we may safely Argue; *That the Law in the Light of Grace reigning through the Righteousness of Christ exerts a greater Spirituality in the Conscience, and therefore does more fully convince of Sin.* And



from all this the grand Truth is confirmed, (*viz.*) That after Grace comes to the Soul, Convictions of Sin by the Law it self are fuller and greater than afore.

A third Thing that remains to be cleared, is; *Whether these Saving Convictions of Sin and Misery Antecede an Act of Faith, whereby we lay hold on Christ.* As to order of Time, they are somewhat Simultaneous; As to order of Nature and our Conceptions, they precede: Forasmuch as the Soul must see its need of Christ ere it can flye to Christ; and there can be no thorough sight of the Need of Christ, without a thorough sight of its Misery and lost condition. Therefore the Case being thus, That a Soul has no thorough sight of it Self and Miserableness, till the Grace of Christ first apprehends the Soul; (as hath been already proved.) And the Soul cannot apprehend Christ without a Conviction of the Absolute Necessity of Christ; and the Soul cannot see such a Need of Christ, without a thorough Conviction of its Pollution and Misery. Therefore the first Saving Conviction must of Necessity intervene in order of Nature at least, between Grace coming to the Soul, and so making of it alive, and the living Soul going forth in Acts of Faith to lay hold on Christ. Therefore for the conceiving of Things aright, we must thus apprehend them.

1. That Christ unites himself to the Soul.

\* Rom. 8. 3. *How shall he not with him give us all things. First, Christ, and then all Things with him; says Dr. Owen on that place.*

2. That therein a living Light is communicated to the \* Soul discovering the Remedy, and at the same time the Disease manifesting the Excellency of Christ's Righteousness, and the Filthiness of Sin.

3. By which Light the Soul being made alive, accepts of this Righteousness, and leans upon it, consenting to the Grace offered. This last is called *the Act of Faith*; the other *the Principle, or habit of Faith*. So that with the Principle of Faith, comes in this Saving Conviction antecedent in the Order of Nature to the Act of Faith wherein we flye to Christ. And hence it is, *That the Soul seeing the Remedy, and the Disease at one time; by the Excellency of the Remedy discovered is drawn, and by the sight of the loathsomeness of Sin, and its danger, is compell'd and necessitated to flye to Christ.* The perswasions of the Security of the City of Refuge, and the sound of the Avenger of Blood at the heels, did cause the Soul to flye thereto with all speed. The Angels taking Lot by the hand out of Sodom, and the report of the dismal Fire to come down, made him linger no longer; though afore the Angels took him by the hand, the terrible Report could not make him stir a foot. Hence it is, that it's true what's alledged, *That a Soul must see its need of Christ, before it can flye to Christ; and must be convinced of its Sinfulness and Misery, before it can see its need of Christ; and this by the Law too. The Soul must be drawn by the Father, and drawn with the cords of Grace; and in a sense driven by the Law too; but yet the state is changed by Christ's*

*Christ's actual Uniting himself to the Soul in Order of Nature, before any of this can be done; though all these things be at the same time in the Soul.*

Thus I have discover'd my Judgment in this matter, according to the present light I have in a Controversie, which has made so much noise in the World. If any be otherwise minded, I should be glad (if in the Spirit of Meekness) they would give me better Information. I confess I am very jealous of giving way to such Principles, as may suppose any Spiritual Life in the Soul, before Reigning Grace comes; whilst the Soul is in a State of Nature, and dead in Trespases and Sins. And for the further clearing of my mind in this matter, I shall propose some *Objections*.

*Obj. 1.* Does not God alwayes lay hold on a Soul by his Grace, when the Soul is then in a natural state, under the terrors and convictions of the Law.

*Ref.* I do think in the dispensation of his Grace, since the Recovery from the *Romish Apostacy*, he has often times followed that method, tho' not alwayes; suitable to the Preaching of his servants, that had not, nor have yet rub'd off all darkness of *Antichristianism*. But for ought I know, a day may come, wherein he will very much vary from that method; and seize ignorant and secure Sinners, by his Grace, in a moment, in the height of their ignorance and security, for to honour the excellency of the Power of his Sovereign Grace, as he did *Zacheus, Paul*, and others.

*Obj. 2.* What Reasons can be assign'd for that Method of his, to take up Sinners by his Grace, when sunk almost to the pit of despair, by the terrors of the Law?

*Ref.* He gives no Account of his Matters: But, no doubt, his Reasons were, some way or other, for the advancing, and endearing of his glorious Grace. A Ship that has escaped the Storm, prizes the Harbour the more. One that has escap'd the Chains of Captivity sets a higher esteem on the Princely Palace. Besides, under despair, the enmity of the corrupt Part will fight most against Grace; and, the greater the enmity is, that then is stirring in the Soul, in the moment of the Conquest of Grace, renders the Victory of Grace the more illustrious; beside many other reasons.

*Obj. 3.* But is not the Soul, with such Convictions, prepared to fly to Christ?

*Ref.* I do not know what is meant by this word (prepare;) if it be meant, that the Soul, by such Convictions, is made more able, and willing to receive Grace, when it comes, I utterly deny it. But I shall not much contend, if there be meant some other preparation, as when the  
remedy

remedy hath taken hold, that antecedent sight of sickness may contribute then to the *Soul*, seeing his *absolute* need of the remedy. But, here I must also add, That the Conviction of Sin and Misery, that comes in with the saving Manifestation of the remedy, *out-does* the former, as the light of the Sun the light of the Stars: and as the Stars disappear when the Sun arises; So these antecedent legal convictions probably may be swallowed up in the latter saving convictions. Yet I shall not much dispute this matter, provided a distinction be made between those saving convictions which belong only to the Elect, and that when savingly called; and those Convictions that the Reprobates may have, and yet go to Hell. And also provided this sort of repentance, or any other, be not made the conditions of *Justification*. To sum up all: I think this is sufficient to prove, that in a believing Look to a *Crucified Jesus*, there comes in a far greater light from the Law it self, to discover Man's sinfulness and misery. And thus from the *Arguments* that have been drawn from Comparison, and from the *Spirituality* of the Law exerted in the Conscience, in and by the light of reigning Grace, this great *Truth* hath been confirmed. *That the only Glass to have a full and through sight of sin in, is the Glass of a Crucified Jesus.* I shall now make some improvement thereof.

### I. Let it be for a Use of Exhortation to Saints,

1. To value the death and satisfaction of Christ.
2. To converse with it, and improve it.

1. *Set a high esteem on the death of Christ.* Give it its due honour and value; for in honouring the undertakings of Christ, you honour him; and in honouring him, you honour the Father also, Joh. 5. 23. The contrary is to despise, and tread under foot the blood of the everlasting Covenant: Have a care therefore of those things that shall make you have slighting thoughts of the Righteousness of Christ.

That, that makes us slight the Righteousness of Christ in our Consciences, is the want of a due conviction of Sin: and that arises, as has been shewn, from the not abiding in the constant views of this Righteousness. The more we look by Faith to the Blood of Christ, the more tender Conscienc'd we are in point of sinning, and the more notice we take of the least Sin, the sooner are we convinc'd and brought under guilt; And the more we are convinc'd of sin, the more cause we see to fly to, and value this Righteousness; When we come to see that our best thoughts are mixt with sin and imperfections, and are under the guilt and sense thereof; we then see a necessity of making constant use of it, and therefore constantly to admire and esteem this Righteousness. We always practically disesteem the Righteousness of Christ, when we entertain favourable thoughts of sin. These following bad Principles have a strong tendency

tendency to lessen sin, and deprectate the Blood of Christ in the Conscience.

*First.* When we judge that the perfect Law of God is not a rule for the *walk of Believers*. That will make sin to appear no sin : for we may be soon tempted to conclude, if we be under no Law, we may live as we list; and our transgressions be no evils : for, where *there is no Law, there is no Transgression*.

*Secondly.* This is a bad Principle, and an Enemy to the Righteousness of Christ; that we are to expect the greatest blessings upon our degrees of obedience, though they be sinful and imperfect : for thereby the Soul will be tempted to value its own obedience above the obedience of Christ, and to esteem its own performances beyond the death and satisfaction of the Lord Jesus. For when the Soul is perswaded that it must be beholding to its own sincere obedience for all the blessings of the Covenant ; it sees no such need to be beholding to the active and passive Obedience of Christ, and consequently not so much to value it. A proud heart will take the least occasion to over-look his God-like Righteousness, that it might glory in its own ; ( I appeal to your experiences, O Believers, if you don't find much of this in your hearts : ) Sin and Imperfection also must needs be slighted, when the Conscience is possess'd of this ; that sinful and imperfect Obedience may be the Condition of these invaluable Spiritual Blessings.

A Third Principle like to this is ; That God accepts the will for the Deed ; whereas we and our performances are accepted only in the beloved, Ephel. 1. 6. It was a Prophecie of Gospel-days, That Believers and their Duties should find acceptance on God's Altar, Isa. 60. 7. It was by Faith that lookt to another for acceptance, that Abel offered to God a more acceptable Sacrifice than Cain, Heb. 11. 4. God is so far from accepting the will for the Deed, that he accepts neither Will nor Deed, but in Christ Jesus. Therefore I take it to be a horrible Principle, and adapted to make people trust in themselves ; that God accepts of their willingness to Obey, instead of Obedience ; When once a Soul is perswaded that acceptance with God depends on his own will, it swells up that poor Soul to glory in self, and to despise the Righteousness of Christ, in which alone we and our deeds are accepted, and has a tendency to overthrow our living unto Righteousness ; if so be some good wishes of ours may not only pass in stead of Obedience, but purchase the favour of God for us.

A Fourth Principle that makes Believers think sin harmless, and slight the Righteousness of Christ, is this ; That Believers being compleatly Justified in the first act of Saving Faith, need not put forth after acts for Justification ; but that they may pacifie Conscience with this ; that they find, by certain marks and signs, that they are God's children ; and, as such, may conclude, their sins are the spots of God's children ; and therefore they need be no further concern'd about them. This undeniably is true, that Justificati-

on is compleated at first; but then, the sense of it in our Consciences, is not so compleated: and 'tis required of us, that we plead this Discharge, or Justification at God's Bar always; and that we oppose this Justifying Righteousness to all the Accusations of Law and Satan in the Conscience. Hence it is, that it is our business every moment to believe Justification; that we may keep the Conscience clean, and purged from dead works, Heb. 9. 13. whereby we see an absolute necessity of having constant recourse continually to the Righteousness of Jesus; and so be obliged to set an high esteem and value upon it.

The Fifth Reason why our Spiritual Affections are cooled to the Righteousness of Christ, is; because we do not see its brightness and excellency. We are not convinc'd, and perswaded in our Consciences, that it is a compleat and perfect Righteousness, of an infinite, eternal, and unchangeable value, virtue and dignity: Because we do not believe and see the inestimable excellency of this God-like Righteousness. Hence it is, that we have such a practical disesteem of it. Men cannot bear we should exalt this Righteousness in Expressions becoming its Excellency and Glory, though they be Scriptural ones. They, as Satan's instruments, would darken this Grace of God; and Satan well knows, if he can keep us off from a Heavenly Communion with this Righteousness, which is at God's Right-hand, where Christ is; he then shall not only rob us of our Comforts, but hinder us in our Holy Walk. He knows this well enough, that nothing carries on the Work of Sanctification, as Justifying Faith in continual exercise.

The Sixth Reason why we do so practically slight the Righteousness of Christ, is this; That we have very mean thoughts of God's act of Imputation. We do not readily believe that his Righteousness is so made ours, as the Word of God expresses it. We think it is the Righteousness of another wholly without us; and, through pride of heart, we must have something sensibly of our own to commend us. If our own grace be the hand that holds this shield, we glory more in the hand, than in the shield that covers us. We are apt to think this righteousness is gone to Heaven; and it is too great a self emptying to have recourse thither to it continually. And we are apt to think, in our Consciences, that we must substitute our own righteousness as Vice-roy, in its room on Earth, to procure all favour, and Peace of Conscience. We deal with our own Righteousness, as Pharaoh dealt with Joseph, who set him over all the Land, though under himself; and when the People cried to Pharaoh, he sent them to Joseph. So we are apt to go to our own righteousness for every thing, as the Vice-gerent of the Righteousness of God which is by Faith. All this while we allow the Righteousness of Christ to possess the Throne, only there it shall sit neglected. Ah! but this is a Complementing way to dethrone imputed righteousness; and, as of old, cry, Hail Master; kiss, and betray it.

And, Seventhly. This also has a Tendency to create a light esteem of imputed righteousness; even our slowness of heart to believe the great and glorious privileges of the Saints as vested with it. The Scripture says, They are  
all



all fair, glorious, without spot or wrinkle, Cant. 4. 7. Or blemish, or any such thing, Ephes. 5. 27. And without fault before the Throne, Rev. 14. 5.—1. 6. (as wrapt round with this infinite Righteousness) so they are said to be made Kings and Priests; Called heirs of God, and Joint-heirs with Jesus Christ, &c. Rom. 8. 17. With unspeakable other Privileges, as they are made perfect through the comeliness of the righteousness of Jesus. When Souls have some glimpse of this by Faith, How do they value and admire this righteousness? How do they renounce all self, yea the best of self, that they may be found clothed with it? Phil. 3. 8. and they count every thing but dross, and dogs-meat in comparison of it: But when through the darkness of Unbelief, they cannot see into these Glorious Privileges, then they have not that value for the Blood of Christ as afore. A view by Faith of these transcendent Privileges, is so far from tempting the Soul to looseness, that nothing does more constrain the Soul to a holy walk. Satan is not ignorant of this, when he stirs up the Tongues and Pens of Men, that are drunk with their own carnal wisdom, to vilify and ridicule those Privileges belonging to Believers, that result from the Imputation of this God-like righteousness; yet they cannot out-do Satan with his private Suggestions to the Soul; and when he can thereby prevail with the conscience to be shie of those blessings that the Word of God declares belong to them, whose sins are covered; he soon prevails with them to despise the precious blood of the Lamb of God. Because of the afore-mentioned things and others, the soul, under the clearest notions of imputed righteousness, comes to loath this Spiritual Manna, to cry out, *What must we have nothing but this light bread?* and so value the Onions and Garlik, and the Flesh-pots of Egypt beyond it: But Oh Believers! suffer me to Renew my Exhortation to you.

Have a care of a practical undervaluing of the death and blood of Christ. That you may do so, take heed of entertaining in your Consciences those dark and destructive Maxims as have been mentioned, whether they come in from the Pulpit, Press, or Private Discourses, or Satan's private suggestions.

Exh. II. Always look, and always lean upon that Righteousness, which is above at God's right hand, where Christ is, Colos. 3. 1. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right-hand of God.* Vers. 2. *Set your affections on things above, and not on things on the earth.* Be like the Merchants-ship, that brings her food from far. Prov. 31. 14. *Thus let your conversation be in heaven, beholding and putting on this righteousness every moment of the day: Dwell in the light of this shining righteousness, that you may see your self and sin more thoroughly; and stand upon your watch against every sin of a thought, and the least act of Unbelief; that you may still rise higher and higher in your esteem of, and application to that righteousness of the Son of God. Look unto a Crucified Jesus, that you might hate, and loath, and be sick of sin, and*

so love the *Blood of Jesus*. — And now a word of *Exhortation* to poor Sinners.

Oh you poor miserable Wretches ! suffer you also a Word of *Exhortation*. I exhort you, the vilest of you, to look unto a Crucified *Jesus*, lifted upon the Bloody Cross, as the *Serpent* was lifted up by *Moses* in the *Wilderness*. I say look unto him, that you may be convinc'd of your *odious pollution*, and *desperate misery*. Behold your own foul Face in that *Glass*, and read the *Hell* your sins deserve in that *Book*. Look to a bleeding *Jesus*, O blind ! that ye may see, *Isa. 42. 18. Isa. 42. 18. Hear the Story of Eternal Love* in his wounded sides, that ye may hear. A *Jesus* lifted upon the Cross is given for a light to the *Gentiles*, *Isa. 42. 18. — 49. 6*. Even to the worst of sinners, to open their blind eyes. And 'tis he thus lifted up, that draws all Men unto him, *John 12. 32*. Sinners, I bespeak you, under four ranks, to look to him whom *Iniquities* have pierced and wounded.

First, You sinners, that are horribly debauch'd, and yet secure ; consider, 1. Whether the *Story of Jesus*, as recorded in the *Bible*, and as *Preach't in the World*, be true or not? 2. Whether this doth not concern the vilest of Sinners ? 3. Whether it doth not concern you as such ? And let this awaken your attentions to consider what's spoken concerning this *Lamb of God* being made an *Offering for Sin* : Thus let me summon your attention ; and whilst you attend, who knows but a *Supernatural Light* may break in upon your dark consciences, to discover to you your *Disease* and *Remedy* together ; Or, at least, it may awaken the *Law of God* in your consciences. For this is found to be experimentally true in *Preaching* ; that the *Exaltation* of a Crucified *Jesus* puts a *Soul* under more legal awakenings, than the *Thundering* of the *Law* does.

II. You vile debauched sinners, that have frequent gripes of *Conscience* ; let me Exhort you also to look out for a thorough conviction of your state, peace of conscience, and power against your corruptions, from a believing view of a crucified *Jesus*. The reason why you return as dogs to your vomit of filthiness, after so many convictions, is, because your convictions have not been through. That they may be so, behold your odious sins in the *Glass* of this great *Sacrifice of Atonement*. Look unto him that sin has bruised : then you'll mourn for, loath, and forsake your *Iniquities*, and never rightly before. Your corruptions will be still too mighty for you, unless you subdue them in that blood that cleanses from all sin. Sin is rightly to be slain on the slain Prince of Life.

III. And you *Self-justitaries* ; who have quite choak't your consciences with your own doings ; hear you also the Voice of the Son of God. Harken you stout-hearted that are far from righteousness, and behold a crucified *Jesus*, bringing his righteousness near, *Isa. 46. 12*. Compare your righteousness, and your

your works with the righteousness of Jesus ; and you'll quickly see they will not profit you, Isa. 57. 12. and apprehend your own to be but dross and dung. Weigh them together in the Ballance of the Sanctuary, and you'll find your own altogether lighter than vanity. If you take a view of the excellency of his righteousness, you'll soon see your self, as well as your sin, to be odious and abominable. Were ever your works and deeds in Heaven, in the bosom of the Father ? but Jesus has been there. Did they ever come down from Heaven ? But Jesus came from thence. Are they innocent and perfect ? But Jesus was holy, harmless, and undefiled, and so was his death and obedience. Are they infinite, eternal, unchangeable ? but the Redeemer is so in his obedience and sufferings. Did your good-heart, your good-works, your good-deeds ( as you call them ) ever bear the weight of Divine Vengeance ? Did they suffer ? Did they bleed ? Did they die ? Or were they Nailed to the Cross ? Did they make full Attonement and Satisfaction ? But Jesus has done and suffered all these. And yet will you offer to put up your own good meanings, and good deeds, in the room of Christ, and his Righteousness, to obtain for you eternal Glory, acceptance, peace of conscience, and Evangelical Holiness. If you look unto a Crucified Jesus, and if God help you to look aright, you will see your best of doings to be but filthy rags ; your own covering too narrow for you ; your state, though white wash, yet still polluted ; and you have inward rottenness, for all your outward paint.

IV. Hear me also, you Sinners, that are still working for life, yet cannot quiet your consciences ; yet place still your hopes upon your own marks and inventions ; who, as fast as convictions grieve your consciences, stifle all, by finding your life by your own doings, Isa. 57. 10. Ah ! let me tell you, 'tis in vain to quiet Conscience with any thing short of the righteousness of Christ. No other Salve can heal the burning wounds thereof, but the Blood of God : and if you mix any thing of your own with that Salve, it will not stick to the wound ; if you should make a shift to stick it here, it will certainly drop off, as soon as you enter Eternity. I know this is the stumbling block in your way ; you would have a full conviction before you come to Christ. But the way of the Gospel is to come to Christ, for a full, saving, and thorough conviction of sin, as has been already proved. If you are resolved never to come to Christ till you are fully convinc'd of sin first ; you may stick there and perish, and never see sin as you would, till you see sin in Hell on your selves, through the Glass of Divine Vengeance, as your eternal wrack and torture. But if you would have a right sight of sin, see sin appearing on a dying Satisfying Jesus. I speak to you all in the Language of the Gospel ; Come as you are, poor, vile, perishing sinners to Christ, to behold him dying for sinners as such. 'Tis certain, when he died for sinners, he considered them onely in the height of their Rebellion, to encourage sinners, as sinners, to come unto him. Whilst he bore our Sorrows, did he

he consider our Obedience or Honour, we should bring him here? No; Did he consider Sinners as Glorifying him in Heaven? No, in the height of his Sufferings for them, he considered them in the height of their Rebellion. *Rom. 5. 8. But God commendeth his Love towards us, that while we were yet Sinners Christ died for us.* There is an Eminent Instance of it in the 2d. of the *Acts*: 'Tis conceived most of them Converted then, were some way or other concern'd in his Murder. Many of them (as it's thought) were amongst them, which cryed, *Crucifie him, crucifie him,* and stirred up the *Romish Magistrates* to the greatest Rage. Some of them spate on him, some blasphemed him, and mock'd him. And yet all this while he was Suffering for them, while he saw their Fury, heard their Blasphemy, felt their Cruelty: He was then Atoning for their Cruelty and Blasphemy; He cryed out, *Father forgive them, they know not what they do,* *Luke 23. 34.* And as an Effect of that Prayer, Those were afterwards Converted. Suppose, you, O Sinners, had been among them when they had been Prick'd in their Consciences; You might perhaps have heard them cry out; *Ah, wretch as I am! Did he suffer for mine Iniquities in smiling him?* And another; *Did he satisfy for my Blasphemy that moment I was Blaspheming him? What a filthy Wretch was I?* And a third; *Did he make Atonement for my Persecutions then, when I was actually Persecuting of him, crying, Crucifie him, crucifie him, &c.*

But suppose again, Poor Sinners, If you had all liv'd in that Day, and stood about the Cross, and shook your Heads and Revil'd him, and had cryed out with the incensed Rabble; *There hangs a Blasphemer, a licentious Antinomian;* and then would have insulted over him with their blasphemous language; *You with your great Faith there, where is your Faith now? come down from the Cross, if your Faith be so great.* And whilst you had been acting thus; suppose one that you would have credited, had come and discours'd you thus, *Do you know who it is that suffers here? whom it is that you thus revile and taunt over? 'Tis the beloved Son of the Father; the great Emmanuel; the Saviour of Sinners; the Prince of Life that there suffers, and that you thus deride?* Would nothing (think you) have made you hold your Tongues with confusion, and draw back with shame. But suppose he should have gone on, and said; *'Tis for the sins of Enemies and Rebels, yea, for the very Blasphemy of this blaspheming Rabble, that he now suffers all these things.* Imagine you how this would have Astonish'd you, and made you loath Sin and Blasphemy, as much as you were taken with it before. But suppose he should have added to every one of you in particular, *It is for thee, yea, it is thy Sorrows that he bare; 'tis for thy Transgressions he is thus wounded; 'tis for thine Iniquities he is thus bruised:* He is now bearing the Vengeance due to thy Cruelty, whilst thou art acting it: *His Love and Pity to thee are such, that he is now satisfying his Father's Justice for thy wicked Speeches, whilst thou art pouring them out before him.* You may suppose how this would have melted each of you down, and made you have abhorr'd your selves  
and



and Sin in Dust and Ashes; even in Tears and Confusion of Face. It would have made each of you cry out, *What, for me! what, suffer for me! what, for such a Rebel as I! what, suffer for me, who have such an hand in his sufferings!* Here is Love indeed! here's sounding of Bowels to purpose! Oh, my Sin! that detested thing! What a Monster art thou! O Sins, how do I loath you! how do I abhor my self in Dust in Ashes! Though you did not live then, yet you may still take a turn by Faith about the bloody Cross, and present by Faith to your Soul the same cruel Tragedy acted over again. Call back by Faith his sufferings of almost Seventeen hundred Years ago, to the time present. Meditate on the Lord of Glory hanged upon the Tree, bearing all the Weight of that Vengeance has been afore mentioned. Then let thy Conscience ask the Question, *What was it for?* And let it receive this Answer: *It was for Sin, but not for his own, but for the sin of others.* Then let thy Conscience, O Sinner! enquire, *Who was it for?* And be thus Answered again; *It was for the worst and vilest of Sinners.* And then Reflect upon thy Self, and lay in thine heart, *If for the worst and vilest of Sinners; I can be but the worst and vilest; then why not for me? I must accept of his Death and Satisfaction, as freely offered, or else be Damned for ever.* Then why may not I in the strength of Christ's venture my Soul on his Death and Obedience? If there be no other way of Salvation; where then shall I go but to a Crucified Jesus? Is this the effect of boundless Love to the vilest of Enemies? I am not worse than the vilest, and why not to me? Was this great Satisfaction so compleatly paid for the worst of Sinners? And it is now so freely offered to the worst of Sinners? And as such are they commanded to accept of it in the All-sufficiency of the Power coming down from Christ? I can be no more than the worst and most impotent of Sinners; then why may not I in his Strength lay hold on this offered Grace, if offered so infinitely free to Sinners, as Sinners, that have not the least Farthing to pay to entitle them to it; then I that am so miserable, poor and naked; why may not I accept of it? I must Accept, or Reject; and shall I Reject the only Remedy so freely offered? And farther, *Poor Sinner*, if the Spirit shall give thee to see thy Sin in particular layd on this Crucified Jesus; How will it make thee loath and forsake thy particular Sins? It is a great Mistake to think or assert, that the vilest of Sinner being made to believe with the Faith of God's Elect, that their Sins are layd on Christ, it will encourage them to go on in sin. That notorious Sinner mentioned in the 7th of *Luke*, is an undeniable Instance to the contrary: She was a notorious Sinner, a most filthy Wretch; and as such, made to receive Free-Grace. The Scripture says, *She wept, and did much, because she loved much:* And, *she loved much, because much was forgiven her.* Thou shalt be help'd in thy Conscience really to say, is this! O, is this the havock my Sins have made on the Innocent Lord of Glory? Was it for Sins he was thus Wounded? for my Blasphemy? for my Drunkenness? for my Swearing? for my Sabbath-breaking? *Woe*

these Sins of mine that lay so heavy on a Dying Jesus? O, then farwel loathed and detested Sin! Farwel Drunkenness; farwel Sabbath-breaking; farwel Vanity, and all the rest of my bitter Morsels that I used to rowl with pleasure under my Tongue. *Poor Sinners!* Ah, *poor miserable Sinners!* Let me in invite you in my Masters Name in the Woeful Language of my Dying Lord, in the Rethorick of his Precious and Godlike Blood. Go by Faith to the Cross; behold the Lord of Heaven slain for Sin; and look on his boundless Bowels of pity sounding through his Wounded Sides! Behold Eternal and Distinguishing Love and Grace, begging thee, thou vilest of Sinners to accept of it! Electing Love in the Language of Blood and Death, and dying Groans, intreating of Rebels to believe, that in those pierced Hands and Feet, God is Reconciled to them; and so to believe on, until they feel their Enmity melts away, and so to submit to Free, Rich, Glorious Grace Reigning through that Righteousness, tinctur'd with his own Blood, flowing through those bleeding Sides; till they feel they are overcome by Grace; and that because of its Infinite Fullness and Freeness. Is there any Swearer, Curser, or Sabbath breaker here? Come and behold a Dying Jesus. Come stand under the Cross, and see the Dimensions of Love to Sinners in his Death. View what Fullness of Pardoning Grace by him is purchased. And behold the cruel and cursed Nature of Sin, in what it did unto him when it met upon him on the Tree.

Now I leave what has been said to the Blessing of the Lord, though I never see your Faces more: A Testimony has been born for the Lord Jesus. Whether you look on him, or whether you forbear,

*Gal. 3. 1. A Crucified Jesus has been evidently set forth among you.* And if you despise Jesus the Crucified Son of God, and trample his precious Blood, even the Blood of the Covenant under foot; It must be said to you, as was said to them of old: *Behold, ye Despisers, and wonder and perish,* Acts 13. 41.